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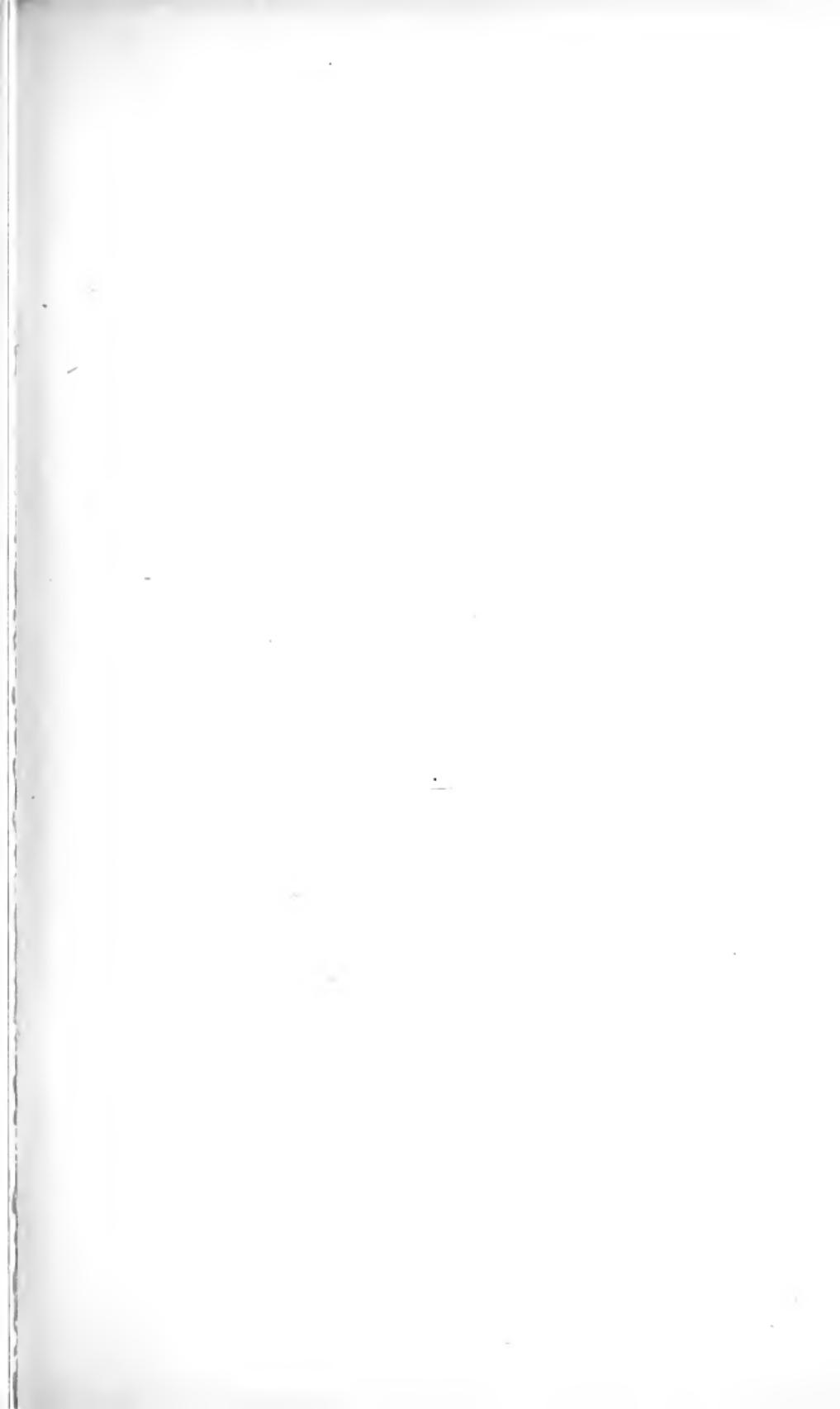
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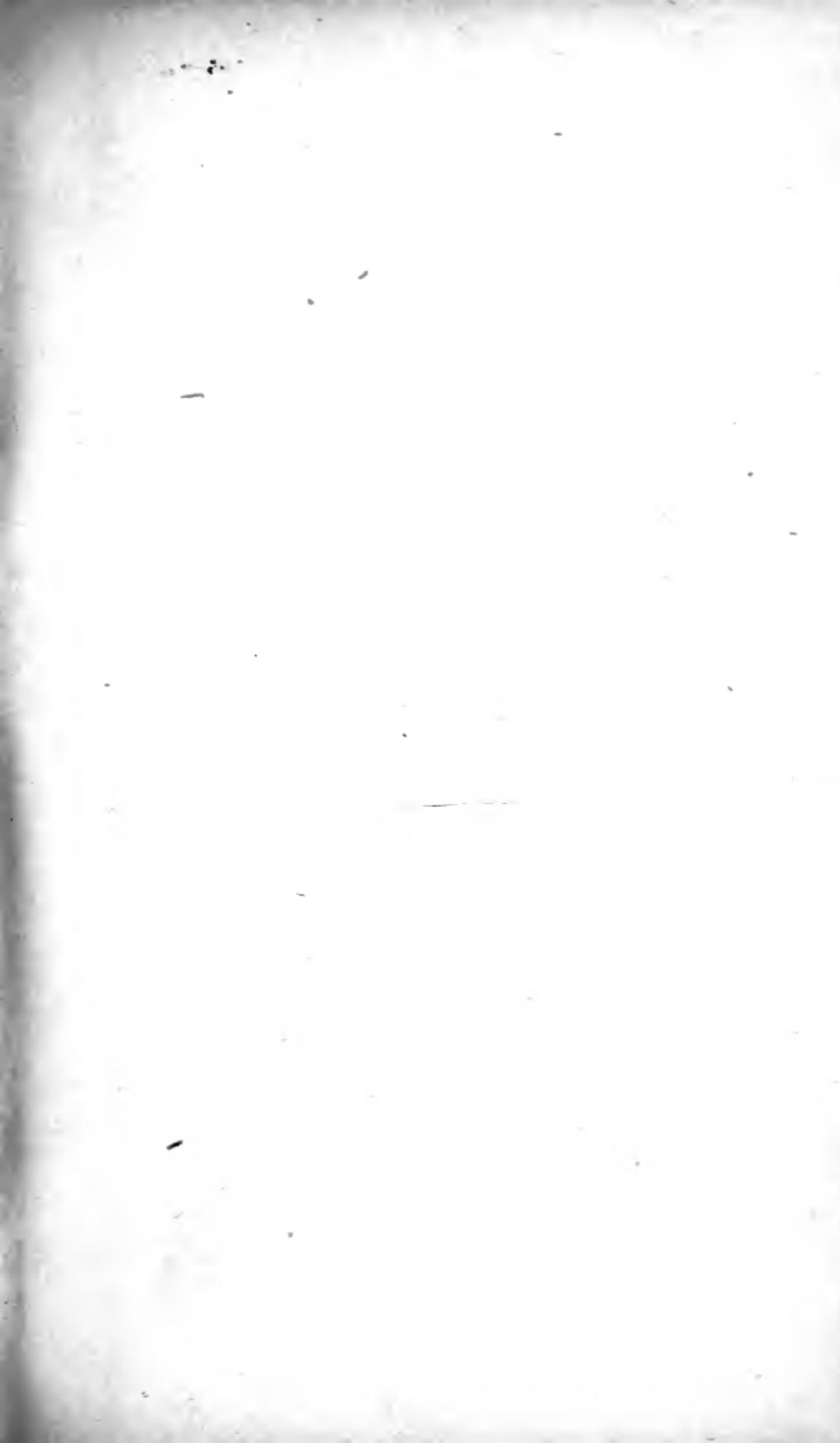
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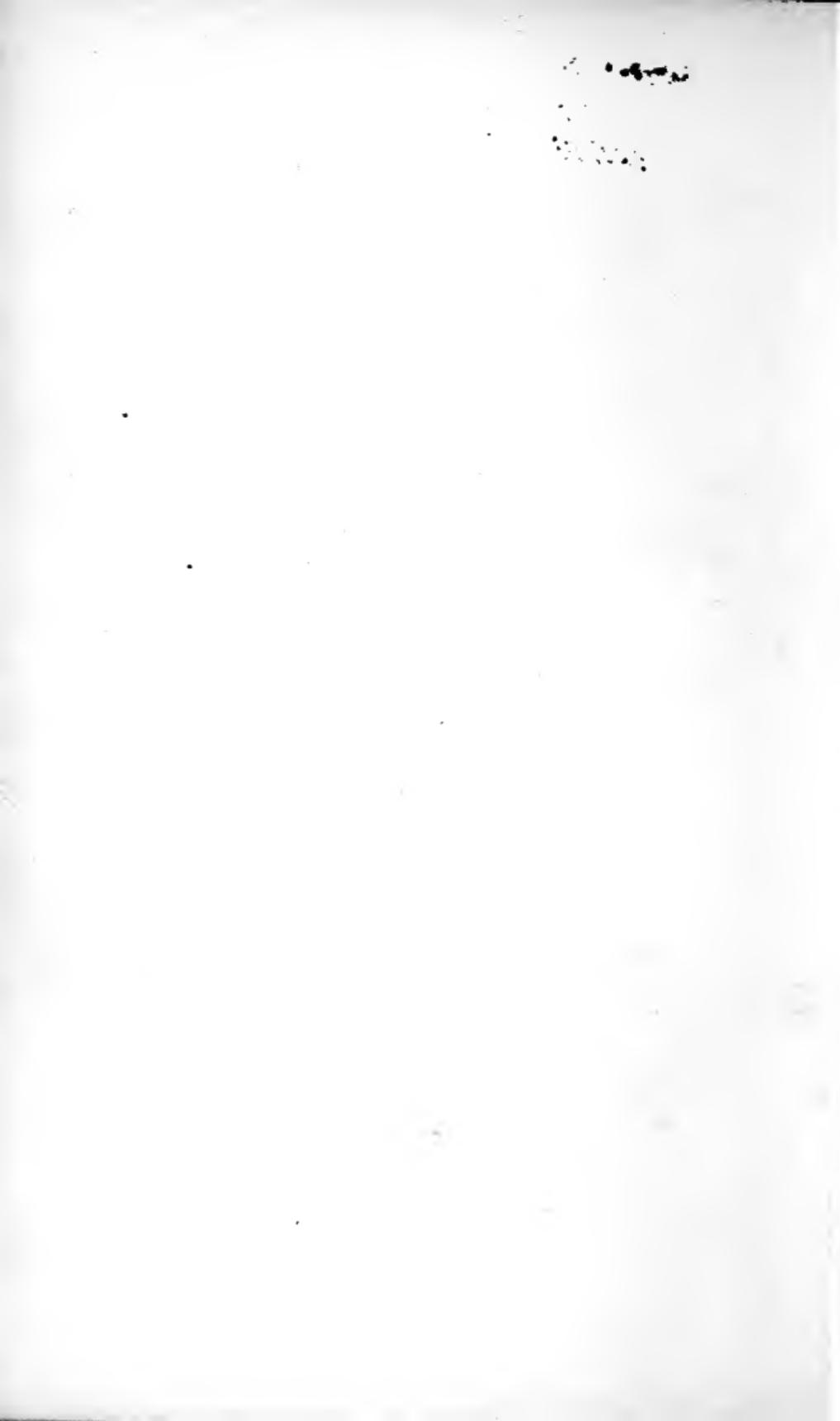












THE  
YOUNG MAN'S  
W A Y,

TO  
INTELLIGENCE, RESPECTABILITY, HONOR, AND  
USEFULNESS.

BY  
REV. ANTHONY ATWOOD.

26/3  
26/4/80

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"Give attendance to reading."  
"Study to show thyself approved."—*St. Paul.*  
"By wisdom, is a house builded."—*Solomon.*

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PHILADELPHIA:  
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## PREFACE.

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IN presenting a second edition of this work to the public, the Author takes the liberty of saying, that he has not consented to do it, until the call for it became so urgent that he deemed it a positive duty. The first edition was exhausted in a short time; and for some years past not a copy was to be had, though frequently called for. The immediate necessity of another edition arose from the fact, that a gentleman recently died in this city, leaving by will a certain amount of money, to be expended in moral books, and furnished to a number of Sabbath-schools and other societies, in which this work is specially named, and his executors required to furnish it to their libraries.

Some few alterations and emendations  
(v)

have been made in this, which did not appear in the first edition. The Author would gladly credit all from whom he has received aid in writing the work, either in thought or language. But it is quite impossible. Having read, for the last twenty years, almost all the books published for the special benefit of young men, and used them in his pulpit discourses, it is out of his power to call up even the names of their authors, in every case. The work was prepared with a view to admonish, caution and persuade ; to induce young men to begin right, diligently to improve their time and talents, at the period when it could be done successfully. The hope of doing some good to those for whom the Author has felt a deep and abiding interest for years, is the sole motive by which he has been influenced.

It is not pretended, of course, that all is said upon any one of the topics introduced, that might have been. This would require a larger work, the price of which would have placed it out of the reach of the very class for whose benefit it was intended, and

thus defeated the Author's design. Besides, it would have required more time than he had to spare from other and pressing engagements.

Imperfections will doubtless be found both in thought and style, by many who may chance to peruse the book. If, however, the object of the writer is gained, and the work is useful to those for whose improvement it has been undertaken, he is quite careless of other consequences. He wishes neither to preach nor write for show. Professing to be a *utilitarian* in all respects, it is hoped that no other feeling has influenced him in penning a solitary sentence herein found. The most that has been aimed at, is clearness and force. No book written for the popular good should, in the Author's deeming, contain a sentence requiring to be read twice in order to be understood. The meaning should stare the reader in the face at once, or it will not be long remembered. Young persons of but little leisure, specially require such a style. It is believed, this has not been lost sight of from first to last.

After this remark, the Author need not say that the work is principally intended for the working classes—on this point it speaks for itself. These, if any, are the neglected ones. Their parents are too apt to neglect their intellectual cultivation, and themselves are prone to think too little of their own powers and capacities. As a consequence, they fail to use the necessary efforts to develop their own native energies. Circumstances, in their view, preclude the possibility of their ever being men of general intelligence, or rising above the humble prospects of their birth. They have not time to read, as it is all devoted to toil and manual labour. And they are so beset by other difficulties and temptations, as to be prone to yield to necessity or the force of circumstances, and therefore use no efforts to rise to respectability and intelligence. In these pages an effort is made with such to banish discouragement, inspire with hope, and lead to activity and diligence, in the improvement of every fragment of time allotted them, in faithful application to study. The Author himself would have been thank-

ful for such a work, during his minority. And he indulges the belief that no one possessing the least ambition can read it without advantage.

He also hopes that parents and guardians will feel sufficient interest in the present and future well-being of those committed to their care, to purchase a copy for each lad in their families, allow him to make it his own property, and faithfully advise him to read it. Its perusal may inspire ambition where there is none existing, and create an appetite for general reading, where otherwise it would never have existed.

Sabbath School Teachers may find it to their advantage to read this small volume. It will not occupy much of their time. And if it shall induce greater reading habits, and provoke a worthy emulation in doing good, the time and labor thus bestowed will not be lost. From the ranks of Sabbath School Teachers are, doubtless, to arise many useful ministers and influential members of society. They should, therefore, improve the present

in faithful preparation for the future. Time lost now, will be a serious source of regret at a not very distant day.

The Author sends it into the world accompanied by his fervent prayers for its usefulness. That it may lead some, at least, into "the good and right way," and tend to preserve many others from those vices which have already ruined thousands.

THE AUTHOR.

Philad., Oct. 6, 1849.

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THE  
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CHAPTER I.

RELATIVE IMPORTANCE AND RESPONSIBILITIES  
OF THE YOUNG.

EVERY one should duly know his condition and feel his responsibilities, at every point in his history, if he wishes at the close of life to review the past with any satisfaction. The principal part of the misery and regret experienced in advanced life, if traced to its source, would be found to originate in carelessness and early personal neglect. The importance of youth is learned by observing its bearing upon after life. And this observance, with the course to which it leads, constitutes, mainly, if not entirely, the difference between men, as to honor or

dishonor, success or failure. The lad who sees in himself all the lineaments of the future man, though now in miniature, and wisely commences their full development in early life, will stand among Princes. On the contrary, he who lives by no rule, carelessly suffers the years of youth to pass away, and grows up as "nature's own child," without meditating his important relation to the world in which he lives, will, in nine cases out of ten, be a useless cumberer of the ground.

I would have the young reflect on the interest they awaken in society. Almost every movement, either great or small, has them for its object. The man of business, whose energies, both of body and mind, are taxed to the extent of their bearing, whose time and talents are continually occupied in the pursuit of gain, does not do all this barely for himself. For his own support and comfort he has enough already, and could retire and take his rest for the balance of his days. But he looks to his children with an eye of parental fondness, and wishes to provide for them. The mind of the philanthropist,

which is ever intent on the lasting good of community, seeks it not so much in efforts, having their bearing on those of mature years, or advanced age, as on the young and growing. He well knows that the former will soon be no more, and the latter must occupy their places in every department of society. For whose benefit are schools and colleges erected, and maintained at such a vast expense of time and treasure? On whose account are so many books written and published, on every subject within the range of human knowledge and research, simplifying every science, and opening all the mysteries of nature to the common eye? For what are Sabbath Schools maintained and promoted in almost every church in the Christian world? The object of the whole is the improvement of the youthful mind and heart, and through them the bettering of the mental, moral, and social condition of mankind.

And is all this a light matter to be carelessly heeded and little appreciated by those for whose benefit the whole exists? Will they, can they be so reckless as to dash the

cup of blessings from their lips, and disappoint the cherished expectations of those who seek their best interests now and throughout their being? Whatever may be the course of some, I am persuaded by present indications, that the great majority of young men who receive the impulses of this enterprising age, and the educational advantages which it affords, will be properly roused to activity in the faithful improvement of their lofty advantages. The qualifications necessary to meet these vast responsibilities, are not to be gained by a listless course of inaction—nor by luxuriating in the dreamy paths of fashionable ease and idleness. This will rust out the better faculties of our nature, as well as fix ruinous habits, to destroy which the regrets of a whole life will be wholly unavailing.

The author of our being and director of our lives has wisely concealed from us future circumstances. It is not in the power of man to tell what responsibilities he will have to bear, or what offices he will have to fill, in the nation or church. Could this be ascertained at an early period of life, each one

would naturally pursue the studies which would confer a qualification for that specific employment, and shut himself out, more or less, from all other knowledge. But as the tendency of this would be to cut society up into various professions, and by interposing an impassable bar between each, would disunite and estrange the members of a great family from each other, Divine Providence has forbidden it. As no man, therefore, can foresee what will be required of him in the future detail of life's affairs, common prudence admonishes all to be ready for almost anything that can in propriety be required of a man. I once knew a lad who lived in the country, and attended a country school some three months in each year; where the principal branches taught, were reading, writing, and arithmetic. But few in that school deemed it necessary to go further than this. All other learning than that immediately required in ordinary country business was supposed to be useless, and even deleterious, as it fostered human pride. The lad referred to, had somewhere seen a small geography, and became desirous to have

some knowledge of it; but his friends discouraged and finally prevented him from undertaking it, alleging that it could not possibly do him any good, as he would never be placed in circumstances where such knowledge would be required. But how were they mistaken, for in the arrangements of the wise disposer of events, that same lad became a minister of Jesus Christ to dying man. And what his parents deemed unnecessary, and therefore not only neglected to teach him, but refused to let him learn, he had to acquire at a great disadvantage when engaged in the responsible and active duties of his profession.

Nor is this a solitary case — scores of the same character might be adduced, was it deemed necessary; but it is not. No man can tell, until some experience has furnished him the material of calculation, what part he is to act, or what place he is naturally or habitually best fitted to occupy. The world is before every youth, and although all offices and places may seem occupied and so filled up that no place is left for him, yet those laws are always at work which, having made

way for those before, will clear a place for him also. But little did Patrick Henry, or his friends, dream of the part he was destined to occupy, when he was lounging about some stream with his angling rod, or traversing some wood with his gun. There can be no question, but that he frequently regretted in after life the manner in which he had spent his boyhood and youth. He was a great man, it is true, but his greatness was that of the mountain torrent, rather than the steady fertilizing stream. His grasp upon a subject was strong and tremendous, but not continuous. Had he accustomed himself to hard study, and disciplined his mind in early life, he would have been a far different man, and, most probably, much more useful to his country.

Every man is more or less responsible for the doings of the world. Each individual is a constituent part of general society, and has influence somewhere, for which he will have to account either in this life or the one which is to follow. It is when viewing youth in this light, that they are magnified into the greatest importance. They no longer

appear isolated and solitary, but are seen rising to the exertion of a power of most fearful consequence to themselves and others.

It was this that led Mr. Wesley to say—“I reverence a young man, because he will live and act when I am dead.” This is the sentiment of every real philanthropist, who, instead of looking barely upon himself, thinks and feels for his race. Young men are the strength and hope of the nation. Our fathers, who formed our laws, and fashioned those institutions of which we are so proud, and of which we are wont to make our boast, are dead, or dying, and it is a question of no small interest, who shall rise up to take their places of honor and trust? The rising generation must do it. But will they be qualified to stand in their places and discharge their duties with respectability and honor—to their own, and the country’s advantage? It has ever been true, “that when the wicked rule, the people mourn.” And such is the present state of polities in our country, that the unworthy and vicious are most apt to gain the ascendancy. Having no fixed moral principles to serve as a re-

straint, they are at liberty to descend to the low arts of trick and bribery, loud huzzas and street broils, to effect their purposes. While the upright citizen, guided by correct principles, and taking no step but what is strictly honorable, is frequently prevented from reaching the place for which he is well qualified, because he will not meet the vulgar on their own ground.

It was a remark of a distinguished man in our nation's history, that "in a government founded on the public will—where the voice of the people can build up or pull down at pleasure—it is a truth of plain and fearful import, that this will must be under the regulation and control of sound and enlightened principles, or virtue will very soon have no defence, and vice no check. In no age of the world has there been greater need of high moral and intellectual culture. What else shall restrain the excess of passion, or check the outbreaks of misrule and licentiousness? Vain will be the majesty of our laws, and unavailing their sanctions, if religion shall be despoiled of its authority, and conscience lose its influence. Let these foun-

dations be destroyed, and the main pillars of our institutions must sink together, in one general ruin, and history add another page to the sad record of departed republics."

Thus will every youth see that he cannot live to himself, confine his influence at pleasure, nor shake off the weight of responsibility which is placed upon him without his consent? Your parents, to whom you are indebted for your being, and all the cares which early childhood required, look to you for some return for their vast expenditure of time and toil in your behalf. A life of virtue and manly rectitude, reflecting honor and credit upon them, will be the only reward which to them will be satisfactory. Obedience and filial affection on your part, is indispensable to their happiness and to yours. Let no youth, on arriving at majority, deem himself absolved from the necessity of further obedience to parents. Though he is permitted to act for himself—to appropriate at pleasure the proceeds of his own labor, yet is he not free of the law of his parents. Nor will he be, until they are laid in the dust. The same law that required them to

bear with his youthful follies, and watch over him night and day, in sickness and health, now binds him to reciprocate their acts of goodness, and lend the supporting hand of kindness to tottering age. Obedience to parents is the first commandment with a promise, whilst disobedience and neglect is visited with Heaven's severest retributions. It is seldom, indeed, that the disobedient and unkind to parents live out their full time, or are as successful in temporal business as other men. They are generally unhappy in marriage, and their children in turn treat them with the same carelessness and disrespect. Thus do miseries and misfortunes seem to cleave to the family, as by an entail, like the leprosy of Gehazi. If but one word of advice to youth were allowed me, I would say, be obedient to parents, and never bring a disgrace on those who best love you.

Much is now doing for the youth of our own country, and of the civilized world. Lyceums and Literary Societies abound everywhere, and are still increasing in number and usefulness. Time and money thus lavishly expended, are far from being wasted,

though many efforts may seem to fail. Much seed thrown into the ground is destined to perish, by a combination of circumstances ; but still the husbandman is rewarded by what comes to maturity. So that no one should give place to discouragement, in view of the ruined about him. Too much labor cannot be bestowed upon the youthful portion of the community ; too much careful supervision, on the part of parents and guardians, cannot be had.

If I could awaken in every youthful bosom, a true sense of the dignity of his being, the magnitude of his duties, the responsibilities of his situation, and induce him to look well to his future destinies, as a man and an immortal being, my purpose would be fully realized. What each one is to be hereafter throws around him an overwhelming interest now. It is principally this, which gives such an importance to all young persons. The design of these pages, is to arouse their activity if it slumbers, to call out their energies, by early and well directed exercises ; that when their muscles and whole physical form shall be fully developed, they may be intel-

lectually and physically men ; men qualified for any and every station in life to which they may be called by the voice of their fellows, or the providence of God.

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## APPRENTICESHIP.

It should never be thought a disgrace to be an apprentice. If it be called bondage, it is an honourable bondage. I see but little difference between the rich and the poor in this particular. All have to pass through a course of preparation for after life. The more affluent send their sons to school from early youth to the first stages of manhood. During this time they are virtually apprentices, subject to strict rules, which they dare not transgress ; under continual fear of superiors ; tasked during the whole day, and sometimes for a good part of the night, to the utmost stretch of their abilities, they have but little time they can call their own. Like apprentices to a mechanical business, they are generally away from home, and the indulgent influences of parental kindness ;

have to eat at a common table, but illy supplied with luxuries, and barely sufficient in quantity to meet and satisfy the calls of nature.

The difference you perceive is more in name than reality. Nor is the toil of the student at College a whit less severe and laborious than that of the lad apprenticed to learn any ordinary mechanical business. It is therefore difficult to see why the condition of one should be less reputable than the other, or why the common apprentice should be esteemed and looked upon as an inferior to the College student. Both are learning a business, which is to prepare them for after life, that they may be serviceable to themselves, and the community in which they are to live. Nor can it ordinarily be said with truth, that professional men are more important to the world than industrious and upright workingmen.

It is the lot of every man to work his way through life in some form ; for this, he must seek a preparation during minority. All men come into the world alike ignorant of either mechanics or science, and have to be

taught by those who were once as destitute as themselves. Can that, therefore, be deemed disreputable which is the common lot of all, and is to prepare for the doings of manhood, and the acquisition of wealth and comfort? The prejudice against labor is as unnatural as it is unphilosophical and wicked. It has injured society more than all the revolutions that have ever occurred.

In becoming an apprentice, it is true, a man is put under the power and control of another; but it is to gain power for himself. It is a brief and voluntary surrender of liberty for the sake of future gain, and should be considered as purchasing what another has to sell, at a given price. In all such transactions there are two parties, both having rights, which each is bound in all fairness and honor to respect. The master is obligated to teach, instruct and fulfil all his promises; and the apprentice is equally pledged to reverence and obey. There is, however, in some instances, a restlessness on the part of the latter, a desire of freedom and independence before the allotted time, wholly inconsistent with either his present happiness or future well-being.

The indulgence of this discontent is most disastrous in its consequences. It shuts out all desire of intellectual improvement, renders him who harbors it constantly miserable, sours his disposition, prevents his faithfulness, and in some cases leads him meanly to abscond. Among all the cases which have come under my observation where this has occurred, I have not been able to discover one that has eventuated well. This rash step, generally taken in haste, is often followed by the most serious consequences, and I believe always by sincere regret. Such, in general, have but half learned their trade, so that it is difficult for them to find employment; are thrown among strangers who feel little or no interest in their welfare, and are therefore exposed to misery and humiliation, a thousand times worse than that from which they have fled. Add to these, the fear of pursuit and detection, the constant sense of shame, and fearful burden of conscious disgrace, which are ever haunting the mind, and you have some idea of the wretchedness of him who has broken his obligation, by fleeing from his employer.

I cannot too strongly guard you against such a course. If you wish to sustain character and win the respect of those about you, now and hereafter, you will conduct yourself very differently. Strict conscientious obedience, which will not allow you to "answer again," is the duty of all, in your circumstances. The way to honor is humility. He who humbleth himself now shall be hereafter exalted. The master mechanic who now has the direction of several hundred hands, was once in your condition. By compelling himself contentedly to submit to his lot then, he learned his business, obtained the good will of his employer, and established a character which has served as a passport to his present standing and influence.

If the promptings of a praiseworthy ambition lead you to hope for similar eminence and standing, the way is open before you. In order to such a result, the right course must be taken now. Rise early and be at your work; spend no time in idleness and careless chat; carry about you an open and frank countenance, and treat all your fellow apprentices with due respect. Be ever seek-

ing the interest of your employer as you would desire others to do by yourself, if placed in his circumstances. By this course you will gain his confidence and secure his favor, a matter of vast importance to every apprentice. Nothing so effectually injures and blasts the earthly prospects of those in your situation as to be called "eye servants." This you are to avoid by determined diligence, and the most resolute faithfulness. Your work should be done as well and with as much speed, when alone, as when under the eye of your employer.

"Seest thou a man diligent in his business?" says Solomon; "he shall stand before kings." We have a striking illustration of this aphorism in the life of Dr. Franklin, who, quoting the sentence himself, adds: "This is true; I have stood in the presence of five kings, and once had the honour of dining with one;" all in consequence of having been "diligent in business" from his earliest years. What a lesson is this for our youth, and for us all!

Strict truth and honesty, in small matters as well as large, should be ever maintained.

The reverse of this will ruin you forever, however industrious you may be. For every falsehood you tell now, and every penny's worth, directly or indirectly abstracted from your employer, you will have to pay a fearful interest, in the future details of life.

It is quite possible that you may deem your work too hard, the labor too severe, and the discipline too stern and rigid. But of this you are, at present, not a good judge. It may be for your good, by giving you a hardy constitution, preventing evil habits, and teaching you the way to success in business when of age. At any rate, you will see the reason for this hereafter, and it may serve a valuable purpose in the future direction of your life. A present seeming evil may be the germ of lasting good. Never repine under your circumstances, but always be cheerful and kind. In the place of business, in the family, among your associates, always be ready to lend such assistance as may be required, and thus win upon the affections of all. In serving others, ever bear it in mind, that you are also effectually benefiting yourself. When you come of age,

these acts of goodness, together with a character of honesty, veracity and industry, will not be forgotten. The employer will feel that he cannot spare you from his business. And during revulsions in trade, whilst thousands are out of employ, you will generally find work enough to keep you busy. And when you desire to start business on your own account, the character which has been established by the toil of years, will be found serviceable, in raising up friends to assist, and stand by you in the hour of greatest need.

While preparing for the future scenes of active life, you will do well never to forget the interest the world has in you, and the important claim it has upon you. In a few years you will be free of those restraints which now confine your influence to a small circle. The knowledge now possessed may serve present purposes, but as you will soon have much more to do with mankind than at present, you should be constantly enlarging your knowledge of men and things. Your evenings therefore ought not to be spent in trifling amusements, but in reading history,

attending lectures, or in some way of intellectual or moral improvement. This is your best, and perhaps your only time. Improve it while you may, or you will certainly have many seasons of unavailing regret hereafter. Employ every leisure half hour, nor carelessly while away one of them. These every man can find in some part of the day or night, sufficient, if duly regarded and rightly spent, vastly to improve his mind, and prepare him for future respectability and usefulness.

## CHAPTER II.

## ON INTELLECTUAL ATTAINMENTS.

MAN possesses a twofold nature, a body and a mind, a physical and a thinking power. It requires both to constitute man. Both as they now exist require education, to be able to serve the purposes for which they were originally intended. The term education is said to be derived from *e* and *duco*, to lead forth, bring out and develop, and is, therefore, as correctly applied to the body as the mind. When used in relation to the former, it implies that process by which the faculties of the physical man are trained and wrought up to their full capacities and capabilities. When used in relation to the latter, it comprehends the full development of the intellectual and moral powers. There is no necessity of urging the importance of physical culture, as all men seem

agreed upon this. Every father is desirous his son should learn some branch of business, some art or trade, by which he will be able to maintain himself in respectability. For this purpose he is early apprenticed, and sent from home to serve several long years in acquiring the knowledge of some handicraft. No man could walk, talk, write his name, or perform any physical operation, seemingly the most simple and easy, had he not received physical education. These all seem to be voluntary, and easy of accomplishment to us now, having long since taught our muscles to obey the dictates of the will. Had no one taken pains with us in childhood, and instructed us in the imitation of sound, we should this day have been mutes, had we survived so long. So, the student in any science has to submit to a long course of practice in connexion with theory, in order to be a proficient. The lady must sit for many weary hours at the piano before she can play well, however versed she may be in the theory and principles of music. Skill in mechanics of all kinds furnishes illustration of the same fact.

But mental and intellectual education is that upon which I choose more especially to dwell. This may include what is ordinarily meant by it: the acquisition of one or all the languages—one or all the sciences taught in modern schools. But this by no means exhausts the term, as it is certainly possible to have all these, together with a fair preparation for business, and yet be grossly deficient in good intellectual and moral education. The education frequently given in these days makes a man a fop—a silly coxcomb—or a pretty plaything, instead of a full-grown gentleman. It may give him a partial knowledge of many matters, proper enough for him to know, but is too apt to leave him lamentably ignorant of what most concerns him. We have said that the object of education is to bring out and develop the entire powers and capacities of the man. It is intended to give depth and profundity to the understanding—strength and tenacity to the memory, that what is written on it may remain, to be called up for service in the necessities of after life. It must control the passions—curb and subdue animal nature,

so as to give ascendancy to the rational powers. Man, forgetful that he is a rational being, intended to be controlled by reason, understanding and judgment, by indulging in full play his animal passions, becomes brutal in his character and habits. Right training, connected with suitable instruction, gives him a view of his own proper character, tells him he is a man instead of a brute, and, therefore, should be controlled and governed by manly principles and the authority of reason.

The will and affections, those main springs and most potent sources of human action, are to be taught, trained and subdued, that they may serve and readily obey the dictation of the understanding and judgment, not control them. The passions—which, in all untutored men, possess a savage wildness and ferocity—education is intended to tame and socialize. That man, whatever be his pretensions to learning and science, who cannot control his passions, but suffers himself to get heated and intoxicated with rage, at every untoward and unexpected incident, or trifling opposition from his fellows, is not

a well-educated man. He may have learned to master the most difficult problems in mathematical science, and the science of government—but he has not learned to master himself. Be it known and ever remembered, that “he who ruleth his own spirit is better than he who taketh a city!” All the disgraceful broils and tumults among men in high or low life, from the lofty halls of Congress down through all the intermediate grades of society to the abhorred fights in a dirty grog-shop, are caused either by a deficient, or a total want of education.

What is the education of those young men who are now the terror of our city? who engage in a street-fight almost every week; using slung-shots, bricks, stones and clubs, on all with whom they meet, without, perhaps, ever having seen them before? Due education of the mental and moral powers cures all such low and brutal contentions, by drying up the passions that give rise to them. Could young men associating and taking part in such disgraceful scenes, see themselves as they are viewed by the orderly and worthy portion of the commu-

nity, I am persuaded, no law, or officer of the law, would be required to put an end to them at once. The want of domestic education is more apparent now than any other ; especially in large cities and densely populated towns : a want not easily compensated or supplied by other accomplishments. Resolution, however, on the part of him who sees and feels his lack in this respect, may and will, if properly directed, take him out of the society of the vulgar and vicious, and place him among gentlemen. God has put it in every man's power, after he comes to years of discretion, to rise or fall, sink or swim, be honored or despised.

It is education also that furnishes a correct taste, (a most important matter,) chastens the imagination, and gives ability to think long and closely on any given subject. It commits to a man the power to confine his attention as he chooses, by which he can gain knowledge to an indefinite extent. Creation is before him, and intellectual education will serve as the box of instruments by which he who has it can measure its

length, breadth and depth, — he can weigh, dissect and analyze at pleasure.

Moral education is the development and proper discipline of the moral faculties, than which nothing can be more important to men circumstanced as we are. It is the implantation of moral principles, and conveying to the mind that instruction which teaches us to know both the nature, and how to discharge the various duties which we owe to God and our fellows. It defines the difference between truth and error — virtue and vice — inspiring us with a love and admiration for the former, and a horror and hatred to the latter. By it we are taught, that as we are immortal, we are therefore accountable beings — and that all our words and works, thoughts and indulgences, are reviewed by a higher power, who will call us to an account at a future period, for the manner in which we have spent our time, and used our talents.

But I will cease my definitions, and attend to what is of far more importance to all young persons — namely, a description of the way in which the intellectual and moral powers

may be duly developed. It is one thing to show what is to be done, and another to point out the best and most ready way of doing it. Both are necessary, but not equally so, as we are naturally more apt to know what is duty than to perform it when known. The necessity of mental acquirement must be apparent to every thinking man at an early age. All must more or less clearly see the distinction it invariably makes between men otherwise similarly circumstanced. This itself, one might suppose, would be a sufficient spur to urge every young man forward in the laborious work of intellectual acquirement — since it invariably raises those who submit to it to some degree of eminence and consequent usefulness, and the neglect of it never fails to be attended with merited disgrace.

I should not fail, therefore, to admonish you of a fact with which you are doubtless more or less acquainted, that the intellectual faculties, like the physical, generally remain stationary or dwindle away without exercise, diligent, persevering and active. There is no other known way in which the mind can

gain strength, become capacious and powerful. Knowledge must be gained to serve as capital on which to do business ; but knowledge is not all for which you are to labor. The discipline and habits formed in the acquisition of wealth are far more useful to its possessor than the mere possession of the acquired treasure. Hence the difference ever to be observed between those who have property left them, and such as have gained it by the sturdy efforts of personal industry. You are to seek strength of mind by useful discipline of the faculties possessed, rather than any fancied amount of knowledge. In order to this, it is essential to have some rule of life—some plan of study and daily application. And when the plan is wisely laid, never suffer it to be sacrificed, though perseverance in it should cost you much ;—though it cause you to neglect all the light works in creation, and the flood of pretty annuals lie unread on your right and left ;—though it cut you loose from many previous associations, hitherto held dear as your very existence, and on which you once thought your happiness mainly depended. Breaking off

from a course of study wisely arranged to read every trifle that is prettily done up, is like leaving solid and wholesome food, to partake of hurtful sweetmeats, which enervate rather than strengthen. The greatest men sometimes read the fewest books, but what is read is made their own. Not committed, it is true—for no wise man commits much—but analyzed—digested, and well understood. Like William Penn, they have read men as well as books; and hence their readiness in grasping and comprehending every matter that comes before them, as by intuition.

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## DISCOURAGEMENTS.

MANY are deterred from a faithful course of intellectual application, because they have little hope of success. They have long since conceded the point, that large facilities and abundant opportunities of wealth and leisure are essential to a good education. And because they have unfortunately been born without these, and providence has to them

## 44 WEALTH UNFAVORABLE TO GREATNESS.

dealt out bounties with a penurious hand, they give up to despair, and foolishly yield to what seems to be their fate. A little reflection will convince the thoughtful that their discouragements are premature and hasty. Time and other facilities, it is true, are very desirable, but far from being essential to either usefulness or greatness. The history of the past—our principal guide in such matters—fully proves this. It has often been said, and the assertion is fully sustained by the evidence of literary biography, that intellectual greatness is most commonly found at first in obscurity and poverty. In what are called by the conventional habits of society, the higher walks of life, where opulence pampers sensuality and flatters vanity, it is almost impossible to attain intellectual eminence. And for this reason a smooth sea never makes a skilful sailor. Poverty and obscurity being dependent upon its own resources, must remain unhonored or rise by the might of its own energy. A quality is acquired in such circumstances, which ever lies at the foundation of true greatness, viz. —a sense of self-dependence.

I believe that the history of the world will prove, that to be engaged in active employment is propitious and favorable to intellectual cultivation, rather than injurious. And perhaps one principal reason for it is—the physical frame is kept in a healthy state by its activity, which is always favorable to mental action and intellectual strength. And it is a well known fact, that the mind accustomed to meet and overcome difficulties, becomes more and more daring and intrepid, and more willing to tax its powers to the last point of endurance. There is also a pride in human nature which delights in excelling those who are accustomed to deem themselves our superiors. Whatever may be the reasons for it—certain it is, if history speaks truth, that some of the greatest men the world has known have arisen from very inconspicuous situations. Epictetus the moralist, was born a slave, yet became the pride of stoical philosophers, and the friend of the worthiest Roman emperors. Murray, who, though dead now, speaks and instructs in our schools, was a shepherd's boy. Franklin was once a printer's apprentice, yet he be-

came one of the most distinguished philosophers and statesmen of his age. Sir Humphry Davy, though the son of a wood carver, became the first and most daring chemist of his time. Columbus was a sailor, and by his enterprise became a vast benefactor of the world. And our own Roger Sherman, whose statesmanship was so well appreciated during the revolution and since, was a shoemaker. And time would fail, as well as the patience of the reader, were I to enumerate all who have risen from the common walks of life to greatness. Herschel, once a soldier in Nova Scotia, who has fixed his name among the stars, and the well known blacksmith of New England, who, though steadily pursuing his business, has well nigh mastered all the languages of this 'babbling earth,' Shakspeare, Adam Clarke, and Richard Watson, whose works will continue to please and profit mankind as long as literature, science and virtue shall continue to command admiration — all worked their way to eminence without the advantages of wealth and leisure.

## TOO OLD TO BEGIN.

Discouragement with some arises from an additional circumstance. They conceive themselves *too far advanced in life* ever to hope for success, though they were now to make the attempt. I would commend such to the noble examples of Dr. Adam Clarke, Rev. Samuel Drew, the writer on the philosophy of mind, whose works will ever praise him, and Dr. Franklin, all of whom, with many others that might be named, are evidences of what can be done after the usual time of completing an academical course is past. Edmund Stone, also, is a case in point to encourage those who begin study late. At eighteen years of age, he was in the employ of the Duke of Argyle, to whom his father was gardener. The Duke, one day, finding a copy of Newton's Principia on the grass plat in the garden, was astonished at hearing the gardener's son claim the book. He immediately enquired of him, "Do you understand geometry and Latin

and Newton?" "I know a little of them," said the young man. "But how," enquired the Duke, "did you gain this knowledge?" Stone replied, "A servant taught me ten years since to read. Does any one need more than the twenty-four letters, in order to learn every thing else that one wishes?" After giving the Duke an account of the manner in which he had acquired his learning, he ended by saying, "And this, my lord, is what I have done. It seems to me, we may learn every thing, when we know the twenty-four letters of the alphabet."

Knowledge is not only a source of gain, but a means of happiness. And if it has been neglected at the most suitable time of life, it certainly should not be urged as a reason for its neglect during life. If it is calculated to lighten the burdens of life, and confer a measure of comfort not attainable without it, surely it can never be too late to undertake it.

There is a great error prevailing, which seems to have become a common sentiment, that education beyond bare reading, writing, and some knowledge of figures, is useful

only to professional men. That to farmers, merchants, and mechanics, it is altogether unnecessary. And as the course of life is most generally fixed by the time men reach majority, it is deemed needless to pursue any branch of education, except that which has a direct bearing upon the business we intend to follow. But this is reducing the value of knowledge to a most pitiable standard, and degrading that which is intended for food to the mind, into a mere article of trade and merchandise. Whereas, learning derives its principal importance from other and far loftier considerations, viz.—from its enlarging the intellectual capacity, and the influence it has directly or remotely upon the happiness of individuals and communities in time and eternity. If men were mere animals, then their chief wisdom would consist in simply making a living. But as they possess a lofty nature, and immeasurable capacities, it is not good for them to be without knowledge. This remark is true of all men, in every employment, I care not how menial. Many a rich gem now lies hid beneath the vast ocean, which, if brought

up and polished, would be of great service to mankind. And there can be no question but there are many minds buried and hid by circumstances, which, if properly brought out, would shine astonishingly, and be of vast service to the world. Nor has any man a right to say that his mind is not of that cast, until he has fully tried its powers and tested its capacities.

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### WANT OF TIME.

But with some, still another difficulty is urged as a bar to compliance with what is here recommended. The pursuit of knowledge requires time, and it is deemed impossible for the mechanic, who toils ten hours or more in the day, to devote much space to the purposes of mental cultivation. With such as have been blessed with leisure, and have been students by profession all their days, this difficulty might be deemed insurmountable. But it is far otherwise with me. Manual labor and constant employment, I

believe, is favorable to intellectual cultivation, instead of being an injury. It teaches to value time, and not *while* it away as a thing of nought. The student of rare leisure spends much time in learning that which is wholly useless, not to say injurious. The business man is in no danger of thus misappling his powers or wasting precious time. But what is more, the man who has been instructed in an art, or had the powers of his mind called out and developed by exercise in business, is thus fitted with quickness of apprehension and a sagacious shrewdness, which mightily aid in the acquisition of all other knowledge. If you wish to find quickness of wit and readiness of repartee, you must go among the industrious and working classes. This activity of mind doubtless arises more or less from habits of physical activity, and the healthy flow of blood and spirits, which such activity never fails to promote.

Another circumstance favorable to the acquisition of useful knowledge among the working classes is — they have learned a secret which the more affluent have never

been taught — the economy of time. The man accustomed to labor or active business, rises at an early hour, takes no nap at noon, and toils on until his day's work is finished. Every day is worth a certain sum to him, and he as much thinks of throwing away his money as his time. With these habits, let him direct his attention to his book, and he is sure of success. If he therefore wisely divide his time and live by rule, there is no ground for fear in his case. And who has not some leisure hours on hand every day? Whose time is so accurately divided between toil and sleep, as to allow no intermediate space for mental improvement? I will venture to say not one such can be found. All that is generally needed is a *disposition* to find time for such purposes, and it is at hand. There are spare hours in every man's life — one or more during each day, which, if multiplied by the days of the year, would amount to many weeks and months. All that is necessary is to improve these with care, and no man need be a novice in the knowledge of science, history, or theology. He who cannot command days, must be

content with hours, and in default of these, he must prize minutes. A few only in the morning, at noon, and in the evening, duly improved in reading, will, in a year, take you through a voluminous history. And a few years thus having passed, will have placed the industrious student a planetary distance above the careless and idle.

I once knew a case where a number of mechanics working in the same shop, thirsting for knowledge as well as money, found time to pass through several large volumes each month. Their plan was this. At a certain hour of the day, one of their number read a certain chapter, or number of pages, whilst the others all silently progressed with their work. He then gave the book to another, resuming his own work, and all again listened to the reader. So the book passed around to each one in the company, (some eight or ten in number,) until all had read their portion. The book was then laid aside until the following day, when the same thing occurred again as before. By their reading ten pages each, one hundred was read per day. How long would it take such a com-

pany to pass through the history of every nation that has ever had an existence? This course, persevered in for a length of time, would exhaust a large library. Yet no one ever complained of the loss of time. All felt it to be a pleasure which they could illy dispense with. And who does not see the effect of such a course upon their intellectual powers? While others were toiling on, in the duties of their profession, ignorant of everything but what barely appertained to their own handicraft, these were conversing with men of former times, and obtaining a general knowledge of the world. "Go and do likewise," all you who complain of want of time for mental improvement.

Do any still urge the fact, that they have not time to read? They may verily believe it; but if they were to argue until they were grey-headed, they would not convert me to their notions. It would not be difficult to portray such so clearly, that they would be everywhere known. They generally have time to attend all public gatherings in times of political excitement, public sales, camp-meetings and singing-schools, but they have

no time to read. They can frequently find time to spend whole days at the tippling-shop, seeing the races, or conversing about political affairs, but they have no time to read. Such persons have time to hunt, to fish, to learn music and play, or do nothing, but they have no time to read.

Unhappy men, they are generally good for nothing — neither of use to the nation, to their families, nor themselves. Their farms are out of order, shops dirty and uninviting, and their firesides are uncomfortable. Without energy, public spirit, or love of knowledge, they live in obscurity, and die unwept and unregretted. I need not show how little befitting an immortal man is such a course: it is too apparent to require a remark.

#### WANT OF TASTE.

But you answer all this by urging another formidable difficulty. A difficulty which we admit to be a most serious one; you say “you have no *taste* for study,” and the

hours thus spent, of all others, are the most unpleasant and irksome. Here is the principal difficulty, after all. No man will long practise that for which he has no liking. Hard work, in the nature of things, is not easy ; and he who is more fond of company, a public meeting, or sitting in a dirty bar-room, smoking a cigar, and hearing the idle gossip of the neighborhood, than perusing a valuable book, will most likely soon sink to his level, whatever be his talents, and remain there during life.

But men's tastes arise from habit, and, though not with equal ease, may be reformed as well as formed. In order to eminence in any business or profession, the first thing to be acquired, is a taste for it. And it is astonishing how soon such taste may be imbibed, by a little practice. Let a young man accustom himself to any course of life for a month or two, and though ever so disgraceful to his character, and offensive in the eyes of others, to himself it will be pleasant and inviting. In like manner, let him compel his attention to books, during his leisure hours and evenings, for a season, and

soon, what was an irksome and unpleasant task, will be his greatest pleasure. No longer will he have to complain of want of taste for literary pursuits, but he will perhaps find some need of care, lest a fondness for it lead him to suffer too great encroachment upon the hours of business. This bar, therefore, although a real one, is quite easily taken out of the way. And is not the object worthy the effort necessary to its attainment? Nothing of any value is gained without toil. Nor will a studious disposition, essential to mental cultivation, be possessed by any, unless it be diligently acquired.

Sir Walter Scott thus writes to his son: "I cannot too strongly impress upon your mind, that labor is the condition which God has imposed on us in every station of life. There is nothing worth having, that can be had without it, from the bread which the peasant wins by the sweat of his brow, to the sports by which the rich man must get rid of his ennui. The only difference betwixt them is, that the poor man labors to get a dinner to his appetite—the rich man to get an appetite to his dinner. As for

knowledge, it can no more be planted in the human mind without labor, than a field of wheat can be produced without the previous use of the plough. There is indeed this difference, that chance or circumstances may cause it, that another shall reap what the farmer sows; but no man can be deprived, whether by accident or misfortune, of the fruits of his own studies; and the liberal and extended acquisition of knowledge which he makes, are all for his own use. Labor, therefore, my dear boy, and improve the time. In youth, our steps are light and our minds are ductile, and knowledge is easily laid up. But if we neglect our spring, our summer will be useless and contemptible, our harvest will be chaff, and the winter of old age unrespected and desolate.”

Again, “Read, my dear Charles, read, and read that which is useful. Man differs from birds and beasts, only because he has the means of availing himself of the knowledge acquired by his predecessors. The swallow builds the same nest which its father and mother built, and the sparrow does not improve by the experience of its parents.

The son of the learned pig, if it had one, would be a mere brute, only fit to make bacon of. It is not so with the human race. Our ancestors lodged in caves and wigwams, where we construct palaces for the rich, and comfortable dwellings for the poor ; and why is this, but because our eye is enabled to look upon the past, to improve upon our ancestors' improvements, and to avoid their errors ? This can only be done by studying history, and comparing it with passing events.”

There is a natural indolence common to our nature, which, fond of listless inaction, will ever be urging us to lay aside what is painful and laborious, and seek that which is amusing. This must be overcome before any man will be a student. Having this out of our way, the work will be comparatively easy, study will be a pleasure, and a thirst for knowledge being the master passion, there will be no difficulty in the way, or self-denial required. He who has cultivated this taste and succeeded in acquiring this valuable habit, is on the high road to usefulness and respectability, if not to greatness ; but

he, on the contrary, who has it not and does not acquire it, will have a narrow path to travel through life, and will leave an inglorious memorial. Upon his tombstone it may be written that he was born on one day, and died upon another, an honor which the lower animals can share with him. A man with fair natural endowments can generally make himself what he chooses to be. Many complain of Providence and fortune for having dealt out favors with a parsimonious and sparing hand, when the fault is their own. Had they been as diligent and active in the pursuit of knowledge as they have of distinction in feats of agility or foolish sports during early life, they would have had but little to complain of now.

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### DEFICIENT IN MEMORY.

Not a few complain also of a very treacherous memory, and therefore deem it useless for them ever to make an effort to gain knowledge. This is the old complaint reiterated, that Providence has denied some what he

has so abundantly bestowed upon others, a postulate which I have always admitted with great caution. There is no question but variety, as relates to natural endowments, obtains among mankind. This conclusion cannot well be avoided. Yet it is equally clear that in most cases the difference observed can be traced to other causes, arising in the habits of life and modes of early training. The experience of every teacher has no doubt convinced him that the lad who had never been accustomed to con a lesson, finds it difficult at his first essay to fix one upon his memory. This difficulty remains for some time, until other and previously formed habits are worn off, and his mind becomes thoroughly bent to his new employment. His memory becomes more and more tenacious as he progresses ; the more it is taxed, the more are its energies developed, until its grasp becomes powerful and astonishing, and he who at first was quite incapable of retaining the shortest primary lessons, now stores away in his capacious memory whole sections, pages, and volumes. So that it is evident that previous habits, not nature, caused

the difference between him and his fellow at first. He who reads or studies but little, generally has a bad memory—so called; whilst he who calls its powers into use and constant exercise, is always said to have a good one. Confine the arm to a vertical position, and keep it so for six months or a year; then remove the bandage, and try to raise it horizontally. You will find it impossible at first; but, after a time, when it has had sufficient exercise to restore strength, it will act in obedience to the will.

The same may be said of every power we possess. And will any one do such injustice to himself as to quietly presume that he has not so good natural faculties as others, until he essays their development? Pride of character should forbid it. No man knows what he can do until he fairly tries; nor should any one condemn himself to a life of stupid ignorance, pleading want of capacity, without having fully made the effort to avoid so great a disgrace.

Art may also be used to strengthen recollection, and make memory tenacious. Not choosing to dwell on any system that may

have been devised in order to aid this faculty or attribute of mind, allow me barely to suggest a plan which I know has been serviceable to some. Local connexions and circumstances always aid in recollecting facts. When you desire to remember a name, you connect it with something which easily and frequently recurs to the mind ; and when the latter comes up by accident or design, the former generally accompanies it, without the least effort. Acting on this principle, he who studies history should frequently have a map before him, and by giving the historical transaction a location, all that will be required to call up the event will be to let the mind revert to the spot where it occurred. The student will thus have the double advantage of the study of history and geography at one and the same time. One hour's study of history on this plan will be found to realize more permanent advantage than whole days of bare reading. In fact, the reading of ancient history without it will be found almost useless, as it will soon be forgotten, or facts so thrown together and condensed as to be of no service whatever. And what is more,

historical reading having the light of geography thrown around it, becomes doubly interesting. It not only spreads before the mind the deeds of former generations, which it is vastly important for all men to know, but also furnishes a view of their varied localities, and the influences which gave rise to their actions. This, by the way, is one of the best modes of studying the philosophy of mankind.

The same principle should also be observed in the study of the Holy Scriptures. National character, place, circumstances of the times, and purpose of the writer, well understood, will serve to cast much light upon almost every portion of Scripture, and vastly strengthen our power to recollect it. If we desire to remember any particular passage, its location on the page should be marked, whether near the top or bottom, in which of the columns, and what is the first word. This will be giving it a location, which, recurring to the mind at first, will soon introduce all that follows. What has been said of history and Scripture may be said with equal propriety of every other

matter of study. He who would have a strong memory must act upon the same principle with him who seeks a strong and healthy physical frame, viz: give it exercise. He must call its powers into use, and tax them to their full ability of bearing, using all the artificial helps with which he is acquainted. This done for a series of years, or even months, will so develop this power, that but few complaints will be heard of the parsimony of nature's bestowments. I believe the worst memories, (so called,) are always found with those who read and study the least. So fully am I persuaded of this, that whenever I hear complaint of a deficient memory, the immediate presumption with me is, that he who makes it is either no student at all, or else a grossly careless one.

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## WANT OF MEANS.

To the above difficulties have been sometimes added, a want of access to the means of information. This difficulty was once

far from being an ideal one. Books were few and costly, and the sciences were locked up in an unknown language, or so loaded with technicalities as to put them beyond the reach of the labouring classes ; who generally have to work their own way without teachers. But happily this bar is now taken out of the way. The world is flooded with books on all subjects interesting to men ; books in our own language, and rendered accessible by their cheapness, or placed in public libraries, for the benefit of all classes. I need not dwell upon this difficulty. It is so frail as to be seen to be nothing but an excuse for idleness. The country is full of books—and so cheap as to come within the reach of all. The money spent on the various holidays in the year, if expended in books, would soon furnish every apprentice with a tolerable library. And lectures are given during the long evenings of every year, on almost every subject within the range of human science. Some are gratuitous, and all are cheap. He, therefore, who pleads want of means for intellectual improvement in these days, may be given up

as a hopeless case, on whom an argument would be wasted. Ignorance was once a misfortune, but it is now a crime. I speak generally, of course, and that there are exceptions, by no means militates against the force of the remark. The enterprising will hear me. We live in a stirring, active age of the world. All nations are thrown together as into one community, requiring every man to know more, in order to success in business now, than at a prior period. The man who once did business in a small village, though he has never removed, now finds himself in a city, surrounded by a dense and stirring population ; his plans of operation must change, to meet the change in his circumstances, or he will find the younger portion of the community taking the trade all out of his hands. The readiness of communication between distant locations, causing sudden fluctuations in the price of commodities, requires that a merchant or mechanic should know much more now, as to the philosophy of trade, than was needed formerly. Want of the knowledge of this fact has led to many a disaster in

business, which a little foresight would have prevented. But let the eye turn to another quarter.

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### INDUCEMENTS.

In a government like ours, where the power is in the hands of the people, nothing is more dangerous to liberty than popular ignorance. You will sometimes be called to decide important questions, involving not only the wealth and happiness, but the very existence of the government under which you live. One vote may cast the die, for weal or wo, and be the means of entailing on yourselves and your children a joyful blessing or a withering curse. Every man, therefore, should be conversant with his country's history, his country's laws, and his country's constitution, who has the fearful privilege of deciding her fate. Ah! how few of those who go to cast in their votes, think of the fearful responsibility resting on them, or the dreadful consequences that may follow. Perhaps it

would not be going beyond the truth, if it were asserted, that more than half of those now attached to the political parties which divide our nation, cannot give a reason for their preferences. Some are partizans because of prejudices formed against certain men ; others, from the attachment of friendship ; whilst thousands are hoodwinked and nose-led by the designing and interested. Every man should be able to give a reason for his political hopes and fears, as well as his religious notions. But the ignorant, who never read or think, cannot do this. It is a moral impossibility. It certainly, therefore, cannot require an argument to show that our institutions cannot be safe in such hands. Many, who are well aware of these facts, and seeing the danger of our institutions, pause and inquire what can be done ? There is but one reply, viz. : educate the rising generation in what they ought to know. Let them be trained up to reading, reflection, and morality. This done, and there need be no fear for our country.

To this inducement, may be added the great satisfaction to be derived from industry

in literary pursuits. In as far as the mind, being immortal, is superior to the body, so far are mental enjoyments superior to those which are merely sensual. The one is low and grovelling, the other high and inspiring. The one frequently leads to shame and covers the face with blushes, the other is always honorable and without fear of reproach. Is there no pleasure in reading history, and thus conversing with former generations? Does not the study of nature thrill the soul with unspeakable delight, as her chambers open their ample wonders to our inquiring eyes? Study opens a vast field, over which reflection and fancy can roam and luxuriate without fear of satiety. All sensual pleasures weary and cloy the appetite, but those which spring from intellectual cultivation never cease to delight. It is said that Dr. Franklin once remarked, that "he knew not a more unhappy man than the one who could not read, and had nothing to do on a rainy day." This remark is characteristic of the man who is said to have made it, but is as true to life as it is eccentric. In fact, I am at a loss to know how a man in such circumstances

could enjoy himself at all, unless, like many other careless animals, he spent the time in slumber, or like the Chinese, in eating opium.

It has been said that the Bible makes all nature vocal, when it would otherwise be silent, and its various laws either not known at all, or be wholly misunderstood. A similar remark may be made in relation to the action of science on the material world. Everything is unquestionably created with a wise design, and intended to serve some useful purpose. But the ignorant can never find out their uses and various adaptations. The only effect lightning and thunder has upon the unlettered savage, is fright and dismay. But how very differently these agents of nature act upon the better instructed! They are received with gratitude, as means of purifying the atmosphere, and therefore conducting to the health and happiness of mankind. The ignorant man looks over the face of nature, studded with forests and garnished with flowers, with a vacant and unmeaning stare. He sees no beauty, and feels no thrilling inspiration, because to him it is perfectly incomprehensible. But the man of

science stands a charmed spectator of nature's beauty and profusion, as he more or less sees the design and uses of what is before him. All classes would be much more happy in their various employments, were they to mingle more science with labor, as they would better understand their own business, and therefore have less fear of failures and unforeseen calamities.

Knowledge, moreover, gives *influence* in all states of society. And popularity, whether really advantageous or not, with all men is more or less desirable. All are climbing to it by some one of the various ways in which it is deemed accessible. This seems to be perfectly natural, nor is it to be altogether condemned. There is a real satisfaction to be found in the exertion of influence over our fellows, in being treated with respect, and looked up to for counsel. Such a position is most commanding, and may be turned to good advantage. That young man who can see in such a situation nothing that is desirable, who, finding himself ignorant and without influence, is willing there to remain, not making the least effort to gain a worthy

standing, is already lost to society. He has no ambition; and no prospect is before him, but that of being a hewer of wood, and drawer of water to the more enterprising, all the days of his life.

But there is another motive yet, which, perhaps, may be more influential than any of the former. Every man is desirous of possessing mental energy and intellectual strength. We may safely inform him, that it is not likely he will ever possess this without much reading and close thinking. His mind may be naturally good, but it needs something to give it a start, and furnish capital on which to act. There must be something to excite. What shall it be? Experiment the matter by taking up a book, and reading the speech of some great man on some question of thrilling interest. I'll vouch for it, that you will not half finish it before your mind will be in the highest state of excitement. And were you then to take a pen and attempt composition, ideas would be in readiness, and words would flow in an overwhelming torrent. Let it be your habit to occupy every spare moment in perusing

some useful work, and this activity of mind will also become habitual, nor will it ever forsake you whilst it has anything to act upon. Mind acts upon mind, as matter upon matter. Nor is it possible to converse by books with the mighty intellects of a former, or even the present generation, without catching the spirit of their inspiration. Reading their works provokes to emulation, and makes us desire to be like them. Read until you get the spirit of reading—until a taste is contracted, the gratification of which will be more pleasurable than eating when you are hungry, or drinking when you are dry. Thus will the mind be brought into appropriate and healthy activity upon all subjects, which challenge the exercise of its powers, until it becomes accustomed to the loftiest efforts of which its energies are capable.

I am sorry for him who feels no pleasure in reading. He dwells in a region of gloom and misanthropy ; and if he is resolved not to use the means which invariably exalt the spirits to a healthy and pleasurable flow, I hope he may be suffered to remain alone,

not being able to find one to covet his miserable and inglorious situation. What you read, be careful to read well and thoroughly; anything worth reading at all, is worth reading well. Make every book through which you pass fully your own. Get the run of the whole story, so as to be able to rehearse it to a friend in your own language. The more you talk of what you read, the better you will recollect it. By persevering in this course for a season, your mind will become rich as a store-house, and capacious enough to be continually receiving more.

It may be proper, however, in this connexion, to caution you as to the books you read. I am not about to propose a plan of study — the intended size of this work will not allow me to do so. Nor do I now speak of the moral character of books. It is desirable to form a good style, that you may speak and write with ease and grace. This no one will, or can do, unless the works which he reads are written thus. Streams always taste of the minerals through which they pass — and man's character generally becomes assimilated to that of his every-day

companions. So is our style formed by the models which are most constantly before us. Read the works of Mr. Wesley, Mr. Webster, Drs. Doddridge and Dwight, with a host of other authors on religious matters, until attachments are formed for the men, and their modes of thinking and communication, and you will write and speak in a similar way. It would be the same, were you to read any other author.

How important, then, that you should read much to form a style, and that the works read should be clear and perspicuous! Our tastes undergo a great change, after we are twenty-five years of age. Anterior to that, we are usually fond of what is glowing and gaudy in style, whether the sentiment is strongly developed or not. But every subsequent year changes the taste, and sense is more admired than sound. No book is worth reading, unless the meaning stares you in the face. To be clear in conversation, in thinking, and in writing, is what a young man should aim at first. If he be a student, ornament will come quite soon enough. Todd's Students' Manual is a

capital thing for every young man, and I here commend it to their attention. No sentence that I have seen in it requires to be studied to be understood. You should be careful, then, to guard against a bad and confused style, by reading such books only as are clear and chaste.

Early rising is essential to successful study. No man will love his book much, unless he form the habit of being at it early in the morning. The practice of some is to do all their reading at night, after working hours. Mistaken men! Such an illy judged course will be short-lived. The eyes, the head, the whole frame will soon feel the sad effects of such unphilosophical procedure. Headache and want of appetite for food, will be the first natural intimations of error; and the unwise youth will soon begin to think his studies are injuring his health; and lay them aside altogether. If this do not occur, he will complain of deficient memory--as it is well known that the mind is more vigorous and capable of retention in the early than in the latter portions of the day. All great acquisitions of knowledge or fortune have been

made by men who were accustomed to early rising ; nor need any youth dream of either, who cannot deny himself an hour of morning slumber to gain them.

Be sure to be a good reader, whatever else you lack. In that which we are most frequently called on to do we should be greatest proficients. Make reading a daily study, so that if you should be required to read a paragraph from a book or newspaper in company, or if elected secretary of a society, your good reading may bring you into favorable notice. In some companies your whole education will be judged of by your capabilities in this one matter. Study pronunciation also. Men are always deemed more or less ignorant whilst they pronounce badly. Watch the best speakers, both public and private, and have a dictionary always at hand ; and by a little effort, care, and watchfulness, you will not be afraid to open your mouth anywhere. Attend to the art of writing also. Education is not unfrequently judged of by ability in this accomplishment. To write well, with correct orthography, is a sure method of gaining the esteem and friend-

ship of a correspondent. These are, therefore, to be sought with diligence.

It is astonishing how much these common matters are neglected. The rage now-a-days is, to store the mind with Latin and Greek, and scraps of other branches of learning, which sound large and appear showy, to the neglect of other knowledge of far more practical importance in everyday transactions. All these can be attended to, if time and circumstances will permit. But these last can be dispensed with where those above-named cannot. A thorough acquaintance with our own language is to be sought first, with ability to read and speak it correctly and fluently; you should also write and compose with readiness and ease. No man is naturally a ready and good writer. Practice alone will enable any man to sit down and throw his thoughts together with force and beauty on paper. This is true of all men, talented or not. First efforts will always be imperfect and unsatisfactory — but regard it not; resolute perseverance in the practice will ensure success. You often wonder how editors can throw their thoughts together so

amusingly, and wish you could do the same. The reason is they are always at it. Write much, and you will learn the secret. A good practice is, to write every day a few lines, with either pen or pencil.

In a word, whatever you admire in another, try to acquire yourself, and always avoid what is objectionable and unlovely. Read correctly, write fluently, be ready at figures and accounts, easy and gentlemanly in conversation, and without bad habits in ordinary matters, and you will pass through the world with a better character for learning than many who are loaded with the honors of colleges. All this you can do yourself, if you are determined to try. It will repay you a hundred fold for every hour spent in careful acquisition. Resolve that no one shall excel you, and you are safe.

I have enumerated a few of the most popular discouragements, and tried to encourage you to encounter and overcome them. What others have done before you, may be done again. I pray you not to conclude any laudable and promising work impossible until you have given it a faithful and continuous

trial. Others have commenced under circumstances a thousand times more disheartening and forbidding, and have triumphantly succeeded. Dishonor not yourself in your own eyes, or those of your friends, by saying in whining childishness, *I can't*, until the whole vigor of your will and manhood has been taxed in the effort. If imbecility must be confessed, let it be done with reluctance.

## CHAPTER III.

## ON THE IMPORTANCE OF CHARACTER.

FROM what has been already said, it is hoped you will be prompted to activity in using the means which lead to a due development of the intellectual powers. This is education of a manly kind, neglected by none without great and manifest loss. Yet this, properly attended to, will not fit us fully for life. To it must be added character, or previous studies will be almost useless. I need not describe it; you know and admire it wherever seen. It is found among the poor as well as wealthy; the unlearned as well as masters of science. Without a good character you will not, you cannot succeed in life, whatever your other qualifications are. Deficiency in science will be witnessed and pitied by your learned friends; but the absence of character will be seen by all, and

visited by merited contempt. You may pass into good society without much education, but without character never. Where unknown, you may succeed in making a few acquaintances among the respectable ; but as your deficiencies come to light, they will forsake you. Who has not heard of the man without a shadow, and his various efforts to conceal his unnatural defects ? Finding it difficult to remain where he was known, he fled into other lands, where he supposed strangers, beguiled by his imposing exterior, would bid him welcome to good society. But the effort was as useless as it was foolish ; for he dare not walk in company, either by sun or moonlight, lest his character should be known, and his monstrous deficiency become so visible as to scare away his companions. The only safe plan, therefore, left him, and which he hastily adopted, was only to go out in the dark ; an expedient, no doubt, frequently adopted by many young men in large cities, who have wandered from the way of understanding. In his case, however, the effort was a failure, as during his walk with an innocent and unsuspecting

lady, the clouds broke away, and the moon-beams came peering through the opening, and revealed to the fair one that she was walking with ‘a man without a shadow.’ Startled with alarm, without allowing time for expostulation, she fled; and the poor fellow was left to meditate alone.

The allegory needs no explanation, its intention is too manifest to be mistaken. It has been introduced not barely to amuse, but to show that all attempts to flee from ourselves are vain and fruitless. No man, even among strangers, can sustain a forced character long. When he least suspects it, his true character will appear to his friends, and he will find himself forsaken and alone. He may blaze and shine for a while, but will go out in obscurity.

He who would be respected must first respect himself. It is unreasonable to suppose others will entertain a high regard for him who has none for himself. Self-respect then is one of the first ingredients in worthy character. This, however, must not be mistaken for foolish pride, often so ruinous to the young. Pride is always offensive to God

and all good men. It cannot well be otherwise. But self-respect is founded in the nature and common equality of men. God has created all men equal, and all should respect themselves because they are men. We hold an important relation to God and our fellows — to this world and the next. What immense power man has or may have ! If you do not respect yourselves for what you are now, reflect on what you may be. Each man has a mind which may be almost infinitely expanded — has a power of doing good, if the energies possessed be rightly directed, only to be measured by Him who conferred it.

Without self-respect, these powers will never be cultivated — never developed or applied to any useful purpose. The man who does not esteem himself, will never receive it from others. You cannot respect him whom you know to be careless of himself. What we seek in others, we should not be without. You may laugh at the man who amuses you with boyish tricks, or foolish feats of skill in that which can be of no possible use to him or others, but in your

heart you despise him. You already read his future history, and foresee the disgraceful termination of his career. Self-respect will make you wary as to company, select in your associations, and careful in the formation of habits.

There is also a dignity in manners which is an essential element of character. Some men galvanize their muscles into a grin, and affect to laugh at every thing. The object of this is to please, but the effect is wholly of a different character. It invariably makes a man look childish in the eyes of all wise persons. This by all means should be avoided. Cheerfulness is always indispensable, and never fails to adorn the best society, but loud laughing and continual trifling destroys all dignity. The clown of a public show may attract much attention and receive the highest applause, but he is heartily despised after all. Sober dignity, good sense, and ease of manners in company, are ever to be regarded as essential to enduring reputation.

Personal appearance, though of less consequence than other accomplishments, is not

to be wholly disregarded. You always feel more regard for a stranger well clad and neat in his apparel, than for one whose appearance is disgusting. A dog will not snap at him half so readily. While you should guard against being a man of fashion, all men will condemn you for being a sloven. Cleanliness and neatness is becoming in all, but more especially in the young. Always appear the gentleman in dress and in dignity of deportment. Show that you live well at home, nor disgrace your mother and sisters. By such a course, all men will be compelled to respect you, whatever is your situation in life. Respect from others is not to be lightly esteemed. Desire for this is a sure index of future character and standing. Politeness should never be dispensed with, even among every-day companions, as the indulgence of improper habits soon makes them permanent.

This, however, will not cause you to struggle for another and higher rank. Nor will it induce you to seek release from labor. No man is or ought to be more respected than the one who daily toils for his bread.

The social scale in this day may be somewhat out of order, but it will come right hereafter. The industrious classes are the only ones who can set it right. Gentlemen, so called, can never. A man may be a true nobleman any where—in any office or employment. If laboring men are not respected, it is because they do not respect themselves. It is the large soul that forms the great man, in whatever station found. A man by accident may attain an elevation, but if it be unnatural to him, he must of necessity come down. But he who, by respecting himself and the exertion of his energies—by exercise of his higher powers becomes elevated, there he remains, as in a natural element. No change of business, of outward fortune or political promotion, can do this for him—it is his own work, aided by the blessing of God. Self-respect will teach you not to stoop, or veer from a right course to court the applause of the vulgar. Your course should be one and unchangeable. If the good and virtuous respect you, regard not the clamour of the foolish.

But self-respect never made a man haughty and scornful. Respect for others is one of its important elements. It has ever been true, “that with what measure ye mete, it shall be measured to you again.” The same reason which shows the importance of self-respect, argues the necessity of rendering it to others. The true dignity of every man is in the fact that he is a man. Not because he is rich, or well dressed, or is heir to a throne. The query is—is he a man belonging to our species—has he a mind that must live for ever? Does he act well his part in the station in which Providence has placed him? if so, we are bound to respect him. Even the wretched, made so by their own wilful misdeeds, may be pitied, but never should be despised. I never laugh at a staggering drunkard, though I often weep for him, because I feel that he is a man, though in ruins; one for whom Christ died, and for whose benefit the vast creation, sun, moon and stars, clouds and seasons, were ordained. Can I therefore despise him? The fear I have for Him who created him, and my own feelings, will not allow it. In

respecting him, I cherish and fan the flame of self-respect.

*Morality* and *Religion* are essential to good character. I put these terms together, for the reason that they are united by God and nature. I believe it impossible to separate them without destroying both. There may be a sort of morality without the sanctions of religion, but it illy deserves the name. It may be heathen, but certainly cannot be Christian morality. The morality of Socrates and Plato was not that of St. Paul. Nor is the morality of a modern free-thinker or semi-believer, worthy the name of Christian. It must be baptized in the name of the Father, the Son, and the Holy Ghost, before it will be endued with power to forgive enemies, and those who persecute and evil entreat. Revenge was a virtue with heathen moralists, nor is it far otherwise with bare moralists now. Christian morality, however, is of a wholly different character.

It is not, however, my intention to preach a long sermon to those who may read these sheets, on the subject of religion; yet I do

wish to impress the fact on the mind of every youth, that religion ought to be his first business. And in this I am only repeating the instruction furnished them by the Saviour: “Seek first the kingdom of God and his righteousness, and all these things (temporal good) shall be added.” The nature of religion, I certainly need not pause to explain. In a country like this, where churches are so numerous, and the means of grace accessible to all, there cannot be any necessary darkness on this question. Character and standing, based on religion, “pure and undefiled before God and the Father,” is always worthy and permanent. The heart being renewed, and the affections running in a right channel, will be almost sure to conduct to honor and usefulness—happiness and peace. The foundation thus laid being strong, the superstructure reared upon it will not be likely to crumble down by age, or yield to opposing powers. Good moral character commences in the fear of God, repentance of sin, and firm resolutions of rectitude, to be maintained during life, and is carried out and effectuated by attention to

a regular course of religious duty. This will establish manly principles, give a manly bearing to the whole deportment of life, and effectually cure and destroy those foolish tastes which lead so many young persons to ruin. Religion in early life also throws into good society, and gives a taste for what is honorable, virtuous, and of good report.

Religion, vital and saving, is important to all, in every period of life. The Bible, conscience, and the common sense of mankind, all unitedly declare this. Yet is it more especially necessary to those who are forming a character which is to cleave to them throughout life. But few arrive at middle age, or advanced years, but have to regret some youthful folly which they could wish were blotted from the page of their history. To do this now is quite impossible. It might have been avoided once, but cannot now be erased. Many also contract habits and form tastes which are matters of long and mournful regret afterwards. Early piety is a safeguard against these. It leads into new society, and saves from that which is vicious. It saves from many temptations

and snares, into which the careless and irreligious are sure to fall. So that he who embraces religion early is much more likely to be steadfast in his profession, than the one who defers so important a matter to a more advanced period. The former has but few temptations compared to the latter; his life therefore is much more tranquil, his course more steady, and his end more peaceful.

Regular habitual *attention to religious worship* is in this community indispensable to moral character and standing. Do any wish to test the truth of this remark? the means are at hand. Compare the character and standing of those in your acquaintance who do, and such as do not, frequent a place of worship. Mark the difference between them. Whether a man be strictly religious or not, his character and influence, as a man and a citizen, will be much bettered by steady regular church-going habits. So obvious is this fact to common observation, that it requires no more than a mere statement, to be convincing.

Nothing is more essential to a moral and religious life, than a firm and unshaken faith

in the verities of divine revelation, and the solemnities of a final judgment. Only let a sense of these be done away from the human mind, and all moral restraint of any force or value is gone with them. And fallen man, urged forward by the force of a reckless depravity, loses sight of future accountability for his conduct, and gives himself wholly to the enjoyments of the present. Saying to his soul, Take pleasure, eat, drink, and be merry, for to-morrow shall be as this day, and much more abundant in sensual gratification.

It would not be difficult to show that belief in the essential doctrines of religion is indispensable to the well-being of society, as well as the happiness and temporal prosperity of individuals. All human experience declares this truth, and the providence of God fully confirms the declaration. Every nation has had its religion, both doctrinal and practical, and in proportion to its purity has been the morality and happiness of the people. Says a popular historian,\* "Man has been termed a religious being, because

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\* Rollin.

in every age, and among all people, we discover a reverence and awe of the divine Being, an homage paid to Him, and an open profession of entire dependence upon Him, in all their undertakings and necessities—in all their adversities and dangers. Incapable themselves to penetrate futurity, and to ascertain events in their own favor, we find them intent on consulting the divinity by oracles, and other methods of a like nature, and to merit His protection, by prayers, vows and offerings."

The country in which we live, is called a Christian country, not because all the inhabitants are Christians,—would to God they were,—but because all our laws and institutions are based upon Christianity. Can that man, therefore, have a good reputation among his fellows, who pays no regard to that on which so much reliance has been, and is still placed? None but atheists can esteem him who indulges no reverence for the word of God, who has none of his fear before his eyes. He who chooses a course of irreligion, and prefers skepticism to a reverent faith in the Holy Scriptures, gene-

rally, if not always, chooses early infamy, if not an early grave. Reference could be easily had to numerous facts in proof of this, but I forbear to adduce them. "A word to the wise," is said to be sufficient. "The prudent man foreseeth the evil, and hideth himself," while the foolish pass on, and are punished.

Infidelity and disbelief are no recommendation to any man. But it is especially disgusting, when it appears in the young. Whenever it is seen in such, there is always connected with it a bold face, disrespect for superiors in age and acquirements, and a contempt for such usages as general society deems important and sacred. How unlovely do such things make a young man appear! What a bad passport to the esteem and good-will of those who are capable of doing him more good than all others!

Nor does religion debar from enjoyment. None are so happy and contented, as the truly good. Storms may beat without, but "a contented mind is a continual feast." Conscious guilt and peace, are incompatible. They cannot exist together, being opposites;

two antagonist ingredients in chemistry thrown together, effervesce until one overcomes the other. Conscience, God's deputy in the human bosom, must be subdued before the guilty man can have inward calmness. But the devoted and pious, walking with nature and with God, verily feel

"The day glides sweetly o'er their heads,  
Made up of innocence and love."

This is not fancy, but fact — not fable, but reality. The whole community will sustain me in asserting, that nothing throws such a charm around the young as early piety. It gives polish to the loftiest intellect, lustre to natural beauty, and is a necessary finish to the best education. It must therefore be an important ingredient in reputation, not to be neglected with impunity.

*Energy and decision* is also essential to desirable character. Weakness of purpose, and constant vacillation, is always attended with non-success, and followed by contempt. This may be, to a certain extent, natural and constitutional with some, but in most cases is doubtless the result of habit. I need

not tell you that the man of no decision of character, whose business and purposes for life, like the fickle winds, are ever changing, scarcely ever succeeds. Observation has long since taught you this. The student who enters upon one branch of science, or course of study, and ere he is half through abandons it for another, to which his changing fancy may lead, never excels in any. He who starts in a business, and because he meets with a few difficulties lays it aside, removes his residence and commences another, seldom makes a fortune. Life is too short to admit of our learning everything desirable to know, or pursuing every business promising a reward to industry. Every man must therefore select his course, fix his object, and then pursue the path leading to it, with undeviating firmness and undying industry.

There are temptations enough in every pursuit to lead an unstable mind from its legitimate course. It is so in the pursuit of knowledge, the cares of business, and the practice of religion. Man was not intended to waste his energies in idleness; and he

who seeks pleasure need not dream of fame. The one who covets it must trim his sails to every breeze, from whatever quarter, and of consequence his course must be an indefinite and zigzag one. He on the contrary who determines to bless the world and himself too, heeds but little the careering winds of popular fashion, and having his course fixed, plies the oar of personal application, and overcomes every obstacle that fortune seemed to throw in his way, until he astonishes both his friends and himself. He has developed in himself powers which at first he was wholly unconscious of possessing. He has gained points which he formerly supposed could only be reached by the loftiest intellects, aided by the most advantageous circumstances.

Dr. Franklin is a case in point. He was a specimen of firmness and decision of character from his early boyhood. Fortune did not favor him half so much as resolution. A man who, like him, fixes his course in wisdom, and then prefers living upon saw-dust puddings rather than throw away his principles to please a junto of his pretended friends

or real patrons, need not fear the frowns of fortune. We may form some idea of his undying perseverance and firmness of purpose in the fact, that when attempting to unlock a hidden chamber of science, he daringly called fire from the clouds, duly to temper and take the rust from his key. Tempting fashions and foolish amusements were no doubt popular in his day as well as in ours. Inducements were held out to betray young men into improprieties, and lead them to abandon their purposed course of life. In his case, however, they were happily unsuccessful. Yet young men in these days of rapid improvement think they have grown wiser than their ancestors, and hope to be great by treading in the seductive paths of fashion and folly. Mistaken men!—they will soon find to their mortification and fruitless regret, that they have made a serious miscalculation. Figs will not grow from thistles, nor character and standing from a course of thoughtless folly. Character so gained, if it be allowed the name, is as unlovely in the eyes of the truly wise, as it is painful and troublesome to its possessor.

Firmness and decision of purpose is conspicuous as a predominant quality of mind, in every man who has distinguished himself in the world's history. History, both sacred and profane, pays a full tribute to the truth of this remark. Noah stood almost alone in his righteous course, in the midst of a world of wickedness. Moses had the courage to take a most singular course, and dared to tread upon the tempting honors of royalty. Daniel pursued undeviatingly the pious tenor of his way, in the very teeth of a royal decree, that consigned him to the most fearful sepulchre ever opened to man. And St. Paul has perhaps never been equalled for the predominance of this excellent quality of mind. Killed he might have been, but scared or turned aside he never was. This was beyond the power of friends or foes. The former essayed it by boding prophecies and tears at Cesarea; the latter, by throwing dust in the air at Ephesus. But all was in vain; the undying firmness of the Apostle was not in the least shaken by it all.

The same unyielding disposition has characterized every distinguished man who has

lived since. We are indebted to this same spirit in Martin Luther for the Reformation and Protestantism. And permit me to say, that this spirit which dwelt so eminently in Luther, must soon be found in American Protestants, or some of the worst evils of the dark ages will ere long be visited upon us. Columbus had to overcome a world of difficulty, in order to carry out his cherished schemes of adventurous discovery. Hundreds of men would have shrunk from the attempt, though encouraged with abundance of proffered facilities. Yet solitary and alone, by the might of his own energy he conquered popular opposition, and fainted not under the withering influence of royal apathy. A new world has rewarded his resolute industry, nor shall his name perish while the sun endures.

Your first point is to become intelligent, so as to discern a right from a wrong course. This may be attained by reading history and biography, together with close observation of men and things about you. Living men are a good and profitable study. Mark their rise, progress, business, mode of life, habits,

tempers, standing, and all attending circumstances. This over, choose your own course, ever bearing in mind that like causes produce similar effects, all other things being equal ; settling it in your mind as an eternal principle, that nothing is to be gained without labor. Never expect fortune to do aught that you should do yourselves ; then, having laid your course, like the mariner upon the trackless deep, fix your eye upon the pole star, and don't forget your reckoning. Your bark may be a slow sailer, and at first left far behind—yet, while others may be wrecked, you shall reach the port in safety and triumph. The race is not always to the swift, nor the battle won by the strong. Never should any be discouraged, because others seem naturally endowed with more firmness and decision than they. Habits are easily formed, either of weakness or strength, of vice or virtue. Courage and the power of endurance are the product of custom as well as nature. You may make yourself effeminate and indolent, or brave and persevering. “Manual labor,” says an excellent author, “is a school in which men are placed to get energy of

purpose and character; a vastly more important endowment than all the learning of all the schools. They are placed, indeed, under hard masters, physical suffering and wants, the power of fearful elements, and the vicissitudes of all human things; but these stern teachers do a work which no compassionate indulgent friend could do for us; and true wisdom will bless Providence for their sharp ministry. I have great faith in hard work. I believe that difficulties are more important to the human mind than what we call assistances. Work we all must, if we mean to bring out and perfect our nature. No business or study, which does not present obstacles, tasking to the full the intellect and the will, is worthy of a man. I do not then desire to release the laborer from toil. This is not the elevation to be sought for him. Manual labor is a great good; but, in so saying, I must be understood to speak of labor in its just proportion. It is not good when made the sole work of life. In excess it does great harm. It must be joined with higher means of improvement, or it degrades instead of exalting. Man has a various na-

ture, which requires a variety of occupation and discipline for its growth. Study, meditation, society and relaxation, should be mixed up with physical toils. Life should be an alternation of employments, so diversified as to call the whole man into action."

The idle man at any age was never happy. It is contrary to a law of his creator, that he should be. Many hope for wealth, and the means to support them in inactivity. This is all wrong. Why not hope and toil for means of usefulness? The reason why so many aged persons lose their faculties so soon, is because they are not kept in exercise. They rust for want of employment. The most miserable, are those who have nothing to do. The mind and body both should be employed to the last, if we wish to keep them vigorous. Man can be trained and accustomed to almost any thing. Bonaparte was born and trained in the heat of revolution and war. A military life was then and there almost the only road to distinction. He caught the inspiration of the times, and by dint of firmness and perseverance became eminent. It may, or may not

have been natural to him. Had he been the son of a great farmer, and spent his youth in performing the duties of retired life, perhaps he would not have been such a prodigy of decision and firmness. What the world in his case has, therefore, called a natural endowment, may have been the result of circumstances only. Many a man has laid the flattering unction to his soul, that he possessed certain talents; friends have flattered him into a belief that these must create for him certain distinction in a future day; but, alas, for lack of diligence in their development, all has ended in disappointment. In cases where nature has seemed most parsimonious, industry and application has created distinction. Most men rise because they will rise; labor is every thing to the young, and fortune is generally an idle word, much in use, but seldom understood.

HONESTY and unyielding INTEGRITY in all transactions — be they large, and therefore publicly known — or so small as never to come to the light of public observation, is one of the most important attributes of character, and never dispensed with without

manifest loss. No reproach so effectually and completely blasts and ruins a man's reputation, as being called a rogue and cheat. Better be poor all the days of your life, with the consciousness of stern rectitude in principle and practice, than rich as Crœsus, with the guilty reflection that wealth was improperly accumulated. It is bad enough to be called a rogue, and for ever branded in society as a dishonest man; but it is infinitely worse to feel the continual upbraidings of an inward guiltiness which allows the spirit no repose, either by night or day. A man may flee from the well-aimed shafts of others; and in his moments of domestic retirement amidst his family and friends find comfort, provided he be innocent; but if guilty, in vain may he attempt to escape from the reprovings of his own conscience. Matters may also be so managed, that others may not be able to detect a dereliction from a course of integrity, and we may retire with some honor from the place of trade; but there is no comfort, except to the innocent; God and our own souls know, if others do not; and this is sufficient to bar

from all enjoyment. The open countenance and manly bearing—results of innocence—are gone. The money taken from an employer's desk may never be missed; but the fear that it will—the dread of detection—will create a burning sensation; quenching for ever the flame of joy which was wont to light up the countenance, and fill with continual trepidation, utterly incompatible with peace of mind. Other men may never know the depth of moral turpitude into which such an one has fallen; but it is enough that he knows it himself, and dreads its fearful consequences.

Self-respect is a wall of protection to innocence. But one dishonest act, however trifling, weakens, and two or three destroy it for ever. It matters but little where the opinions of society place a man, if he knows himself to be numbered with the dishonest and vulgar. The way is prepared to every species of crime, no matter how degrading. No man can be a gentleman after having lost self-respect. Thousands are annually ruined by not heeding the first step in a downward passage. The first guilty act

relaxes the stern principle of integrity, dis-orders the whole moral machinery, and the man is in ruins, without being aware of his condition. He is then left a prey to the fierce anarchy of every unruly passion, and the wild control of all those depravities which agitate and deform poor human na-ture.

It is my object to impress upon your minds in the outset of your career, that the sin of dishonesty is not to be measured by the magnitude of its gains ; this principle of judgment has obtained far too extensively among men, and has doubtless misled many. “ He that offendeth in one point is guilty of all,” is the scriptural and only true rule in the case ; the act of crossing the line mark-ing the difference between honesty and dishonesty—not the distance travelled after-wards—is what constitutes the chief cri-minality. The point of time in which prin-ciple yielded to temptation was the most important one, because the work of degrada-tion and ruin then commenced ; the moral principles then gave way — whether the re-sulting gain was a penny or a thousand

pounds. And if the circumstances come to the light of public notoriety, the community will award the heaviest condemnation to the seemingly smaller offence, because the temptation was less. In this they are right, as the moral depravity is certainly the most apparent.

We always despise the highwayman, but are ever wont to deem him the worst who commits murder under circumstances affording the least prospect of gain,—rightly judging that there depravity has done its most perfect work. On the same principle, he who cheats another out of a small sum, is supposed to possess a meaner soul than the one who plays the rogue for a higher prize. In both cases, however, vileness will be their ruin, “and their sins will find them out.”

Whether it be right or wrong, it cannot be disputed that the community will retain the remembrance of one mean or wicked act, while scores of virtuous and praiseworthy deeds are forgotten altogether; it is so in savage and civilized life. “He once told a lie,” is, with an Indian, a sufficient reason

for refusing to credit him for ever after. We are much more apt to remember the stormy than the clear day—the ugly than the beautiful face. Perhaps the reason is, because they are unnatural or unexpected, and therefore leave the deeper impression. Every man's honour should be stainless and without suspicion; one blot upon reputation, like a scar in the flesh, will be carried with you to the grave.

He, therefore, who covets worthy reputation, must not tamper with either large or small temptations. His only safety is not to touch, taste or handle. In buying or selling, to speak truth only, in the integrity of his heart, and in the sight of God his Judge, is the only safe course. If he could make himself rich by a false representation, he is better, far better, without it. The true secret of successful resistance of temptation in this, as in all other cases, is not to indulge or give a moment's place to dishonorable thoughts and suggestions. Nor can any one long pursue this course, without its being known to his employers, or those who trade with him. The eyes of the community are soon

turned upon him as a trust-worthy man of honor, and his very word carries as much—nay, more—security along with it, than the signature and security which is exacted of other men. This, you will say, is an argument derived from selfishness. I admit it; and in so doing, willingly pay a tribute to the force and power of this principle. Selfishness is one of those principles which mightily aid in preserving the peace of the world, and contributing to the happiness of mankind. Nations respect each other, because they hope to derive gain from the maintenance of peaceful relationship. The employer and employed are bound to each other by the same principle of personal advantage, which, carried out as it is, into all the ramifications of society, shows it to be a providential arrangement for the common good. Every man is, and should be, influenced in his conduct by the effect his own course will produce upon himself—what opinion the world will form of his character. I admit that the fear of Divine displeasure, and the hope of Divine favor, are much loftier principles of action. But, though it

be a humiliating view of poor fallen humanity, which fully confirms the representation given of it in the Holy Scriptures, it must be admitted that selfishness, with the multitude, exerts a much more potent influence than the declared will of God, or the approaching retributions of the last day. If there were no other proof of a common depravity resting upon all our species, this of itself is sufficient to show the grievous state of revolt from divine control in which society exists. The query seldom comes up—what is the pleasure of Him who made and sustains me, but what opinions will men form of my conduct, and how will it affect other transactions through life? The trite maxim, that “honesty is the best policy,” is frequently powerfully influential for good to society, where the fear of God has little or no influence. The hope is however indulged, that those who condescend to read these pages, will “seek first the kingdom of God and his righteousness,” to which they have been previously recommended, that both principles may have their appropriate influ-

ence in the formation of their character, and wise direction of their lives.

But few, however, in the ordinary walks of life, will for any length of time maintain strict honesty and integrity of character without *economy*. Could we investigate the life and doings of the veriest outlaw existing, whose sole occupation is highway robbery and murder, it would be found, I verily believe, that he commenced a dishonest course of life to meet the demands of habitual profligacy of expenditure. I doubt whether anything is more dangerous to a man's whole character, than careless improvidence in early life. The mechanic, clerk, or tradesman, wishes to ape the gentleman. His coat must be as fine and fashionable — his house and furniture must correspond with his appearance in the street — in a word, he must maintain appearances in a style equal to those about him. But his income is moderate, and will not justify it. It is sufficient for the necessaries and comforts of life, but not for its gaieties and superfluities. What is to be done? style must not be curtailed, let the consequences be what they may.

Peculation and downright dishonesty is resorted to, to save from open failure and dreaded disgrace. How much better to have never plunged into such a course of life, as to involve so fearful an alternative! Every man should live within his means, and, if possible, save a little to serve as his support and maintenance during sickness, and times of revulsion in trade. Without such a prudent carefulness, he will find himself in serious difficulties, and be compelled to ask aid from his neighbors, more than once in his life-time. The money foolishly spent by most persons before they reach their twenty-fifth year, if properly saved, would serve to set them up in profitable business. What must be the regret, therefore, of such, when a few years have furnished them with sufficient discretion to see their former errors! But, unfortunately, they see it too late. Half of life is past, their earnings have been transferred to other hands, and, what is worse than all, in too many cases, habits of useless expenditure are formed, which cleave to them like their shadow during life.

It was the saying of a wise man, "Take

care of the pennies, and the dollars will take care of themselves." Parents themselves are apt to teach, and children do not forget the lesson, that pennies and sixpences are of but little account. Rivers are composed of drops —the tree grows from an acorn, or a small seed. Throughout nature, Divine Providence has instructed us to regard little matters as worthy of notice. And he who, reckless of reason, nature, and the cautions of friendship, improvidently dashes into a course of prodigal expenditure, will most probably see the time when he will know the value of little things, as they will constitute all his wealth. He who would carefully save his earnings, and avoid spending everything as fast as it is acquired, will have to look well to his associations and habits. If he accustom himself to attend balls and parties of fashion—to be in company almost every evening, in vain may he hope ever to save a dollar beyond present wants. His income may increase, but the demand for its expenditure will proportionately enlarge. By skill and industry, he may manage to preserve an even balance for a few years, but unfore-

seen circumstances will throw him behind hand, while the score will go on accumulating against him. At first, he will save himself from disgrace by borrowing of a friend, and apply the whole force of his ingenuity to keep up appearances; but it is all vain; there are too many leaks, no one of which can be stopped without an acknowledgment of his pecuniary disabilities. He therefore suffers matters to proceed to a crisis, and sinks at once from observation, perhaps to rise no more for ever. How many such unfortunate wrecks now line the borders of fashionable life, who, had they begun right, and taken the honorable course of self-denial and economy, would have been ornaments to society, living in respectable competence, if not affluence!

*Kindness and good nature*, in social intercourse, vastly contributes to character and happiness in life. You doubtless know many who, in various respects, are excellent men; their moral standing as citizens is without reproach, and their lives are so regular as to gather about them a most excellent moral influence; yet, although you entertain for

them a marked respect, you cannot love them. They seem to live alone, in the heart of a dense population. If they are men of science, there is such an unsocial moroseness about them, that they seem to communicate none of their light to others. Are they men of business? you are not fond of trading with them — or if they are religious, you are not disposed to question their piety—but it wins not; there is such a sour gloominess about it, that to you it holds out no invitation. I have no doubt that strong prejudices unfavorable to religion in general have been formed, and many have perished from the way, because of the ambiguous and unintelligible signals that such men have held out.

Such you may respect for their many virtues, but love them you cannot; it is contrary to a law of your nature which you find it difficult to control. Be careful, then, that what is unlovely in others do not cleave to you, lest you form the same character ere you are aware. Habits, either of feeling or action, are soon fixed. A severe, morose, and unkind temper, or a kind and amiable one, is a matter of cultivation, as well as of

nature. It is for each one to say whether he will have many or few friends—whether he will be loved or hated, held to, or despised. No man should ever forget that it is now as true as it ever was, ‘that he who would have friends must show himself friendly’—a maxim as wise as it is divine— which should never lose its influence over us.

Let me not be misunderstood, however. I would not have you sacrifice principle for the sake of friendship. You are always to preserve a manly dignity in the acquisition of social dispositions and habits. Losing sight of this, you will miss your aim and fall into contempt. Some there are, who, seeing the great value of social kindness as an attribute of character, attempt its attainment without duly understanding its nature, and render themselves ridiculous in the eyes of all, by bowing, scraping, and assenting to every opinion of their fellows, whether right or wrong ; thus evincing that they have no minds of their own to rely upon—and what is still worse, that they are guided by no fixed principles of action or opinion. Whilst this is to be avoided by maintaining a proper

self-respect and manliness of deportment, such attention should always be paid to those about us, and such social habits formed, as will secure us a place in their affectionate regards.

We are not placed here so much to find fault with the errors of others, as to do them good. Forgetting this, some are ever complaining that the world is not what it should be — always looking at the gloomy side of matters, without once dreaming that this course will tend to sour their own spirits, render their society unsavory to their associates, and thus disarm them of all power of usefulness. The object of these pages is to point out 'a more excellent way ;' the way of exerting a kind and salutary power over those with whom you associate ; that having won upon their better feelings, you may lead them into the happy paths of virtue, and thus save them from the evils of which you complain.

## CHAPTER IV.

## DANGERS COMMON TO YOUTH.

I HAVE been urging the necessity of a good moral and manly character, and pointing to those means which directly lead to its formation. You cannot be too deeply impressed with a sense of the importance, nor too industriously use the means which invariably lead to good character. Reputation to a man who has to live among men, and therefore has much to gain or lose, is almost everything. Confidence is the soul of business ; nor will he who inspires none ever do much.

But there are various antagonist influences operating in all communities, especially in large cities and densely populated towns, tending to prevent young persons from forming and maintaining moral and religious character. In addition to that natural recklessness, resulting from inexperience, sloth, love

of leisure, and aversion to laborious effort, so common to humanity, there are numerous temptations held out to allure, decoy, and lead away young men from the happy paths of religion, virtue, and moral worth. A few of these may be named.

*Ambition* cries for *immediate distinction*. An anxiety is felt to be placed side by side with the older portions of the community without having had time for such a result; a desire to stand upon the mountain's summit, without enduring the intermediate toil. Youth and inexperience are apt to be enthusiastic; to expect the end without the sturdy and continued use of the means naturally leading to it. Ambition, under due control, is a great virtue; and its absence is a most wretched misfortune, for which nothing can atone; but then it should be properly directed and applied, or, like the unruly horse, it will create ruin by too great haste. The result of over-anxiety to be placed in the front rank, either of literature or wealth, is generally failure and discouragement. Every man wants to be a star, to attract the eyes and engross the attention of his associates; but

he should remember that to gain his object, time, labor, and unremitting industry, are required. To reach the heights of a mountain, all the intermediate distance is to be traversed. To be a man of knowledge, much reading and self-denial are to be used. The end is not so important now as the successful use of the means leading to it. You should be more anxious to secure the next step than the glory of standing on the mountain's loftiest point. It is well that there is no royal road to fame and distinction in this country. I heartily rejoice that there is none. Every man now has his own way to make through life ; future standing and respectability is the prize for which he is called upon to contend. The discipline which his faculties will receive in gaining his object, will be of far more value to him than the prize itself, if inherited from his ancestors. Honor follows humility : he who would walk erect hereafter must be willing to stoop now. In nine cases out of ten, those who blaze extraordinarily at first go out in obscurity, and in a few years are forgotten. Fruit of the most speedy growth, like the prophet's gourd, is

found soonest to perish. Let ambition indulge large hopes for the future, but stifle and slay envy. If others outrun you, let them go, bid them good speed, and wish them success; but relax no effort to enrich the soil of your own mind, suffering time and circumstances to develop abilities for usefulness. Gold will shine and command its value some time—baser metals may glow for a while, and command admiration from the vulgar, but will soon seek their level and lose fictitious importance. Let it never be forgotten that true greatness is the result of much toil and long years of diligent cultivation. This once firmly fixed in the mind, will save from those discouragements which usually follow miscalculation and too early indulgence of a desire to shine.

*Habits of useless intercourse* with associates are also vastly injurious to the young. Association is natural, and all will more or less indulge in it; nor should a word be said against it, provided the tendency of it is to make youth wiser and better. But whilst this is conceded, it must be admitted that in all dense populations this indulgence is car-

ried much too far. Time is valuable to all, yet not equally so. To the young, every day and hour is more precious than gold or silver. They have character to form, knowledge to gain, and business habits to acquire. Some of these must be neglected if much time is needlessly spent in the idle chat of social parties. I have frequently passed the door of an engine house, toward evening, and seeing a number of young men hanging about it, in listless inaction, or cleaning the ornaments attached to the apparatus, I have enquired of myself, what prospects or hopes do such persons indulge for the future? As they sow, so shall they reap. How they will regret the waste of this time, at a day not very distant, when taste for such matters has all vanished.

This, however, is not all. Habits the most debasing are frequently formed in companies met for mere chat and pastime. It is here that young men, tenderly raised, and diligently cautioned against all unworthy practices, first learn to use vulgar language, their manners become corrupted, and their whole character debased. Here is also im-

bibed a love for gaming, which, practised for a short time, so engrosses the whole man as to wither and destroy all taste for every virtuous pursuit, however useful, manly, or praiseworthy. Small games come first,— perhaps, merely for amusement, to while away the tedious hours,— nor does any one dream of serious consequences. How little do such know of human nature! Habits soon become fixed, and hard to eradicate. He who plays for amusement, in a short time becomes a proficient, turns his skill to pecuniary advantage, and ere he is aware, finds himself a gambler. Thus the youth of much promise—the hope of doating parents, and joy of his friends—is unexpectedly on the downward road, and in a few years reaches a place of deep and irrecoverable infamy. Such habits are sure to poison every virtuous principle, and invariably blast all prospect of respectability and excellence. The danger is in the first and apparently innocent stages, as is the case with all other vices by which the young and unwary are beguiled of their simplicity and innocence.

In some cities, gambling-houses have in

their pay persons whose sole business it is to decoy young men, and specially strangers, into those places of ruin. They are at first invited to a party, and a sumptuous entertainment is provided. The unsuspecting youth is flattered by the attentions paid him. Wine and other more potent drinks are passed around, and the intended victim of their snares is treated with the utmost courtesy. When the potations in which they have freely indulged have produced the desired effect, cards and other games are introduced, and the one they intend to fleece, whom they call a “flat,” is permitted to win invariably at first. He is thus inspired with unbounded confidence in his own skill, and an increased passion for play. The way to ruin is thus made smooth and inviting, and all obstacles are removed. He seems delighted to surpass others in his new employment, and his pockets are filled with ready money. But ere he is aware, the tide turns, and all is gone, together with vast amounts that he has managed to borrow of his friends. In a short time his manliness has all forsaken him, and he soon vanishes from respectable

society, and is found, if at all, in the most loathsome dens of vice, or waiting at some ferry for odd jobs, or the servant of some dirty bar-room, paid only in rum and the refuse of the forsaken table, with a tap-room bed for repose at night.

Says a sprightly writer, “ The passion for gambling is the worst that can possibly enter the human heart. I hardly ever knew a man who had once yielded to it, to break away from the strong temptation. It seems to seize upon him with the grasp of death. The victim of it is beyond the reach of counsel. It is in vain to address his judgment, his hopes, or his fears. He may be a kind-hearted man by nature, but it does no good to talk to him about his wife and children: he loves them, perhaps, although this infernal passion generally annihilates the social affections; but he would take the last crust from his child’s mouth, and cast him upon the unpitying world, sooner than give up the gratification of this hellish passion. Why! it is stated, and probably with truth, that the late aid-de-camp of Lord Hutchinson, after having ruined himself by play, cut his throat

in a fit of despair. It happened, however, that his life was saved; and after some weeks he recovered. The first place he went to, after he was allowed by his surgeon to go out, was the very gaming house where he had lost his money and formed the desperate purpose of destroying himself. Mr. Grant, who has paid a good deal of attention to this subject, thinks that the amount of money that is lost in the different gaming houses of London, cannot be less than £8,000,000 a year. I have no doubt myself that the sum is much greater. But this degrading and horrible passion is not confined to our sex. It prevails to an enormous extent among *fashionable ladies*! Many is the husband who has been embarrassed most deeply by the cards of his wife."

A few years since, I witnessed the execution of a man for murder. When under the gallows, he briefly addressed the vast multitude that surrounded him. "Young men," said he, "you wish to avoid the horrid end to which I have come. Then avoid the means which have led me to it. Do you inquire what they were? I answer, — first,

I fell into idle company, and to pass away time, cards were introduced. Of these I entertained the greatest horror, and for some time refrained from touching them. Yet I did not abandon my companions. Had I done this, I should have been safe. By suffering myself to be a spectator for a time, the horror for the practice left me, and I took some interest in the parties. By this means I gained some knowledge of an art to which I was before a total stranger. In a short time I was induced to try my skill, and was soon inducted into all the tricks of a business which was formerly the object of my greatest detestation. My history is soon told. In a short time murder had not half the horror attached to it, that card-playing had prior to my witnessing it.” The poor fellow ceased to speak—the cap was drawn—the drop fell, and he was in eternity. So much for idle associations and the beginnings of evil.

If my readers will pardon me, I will here introduce a case recently tried before the Criminal Court of St. Louis. The facts, though published in several periodicals, may

never have met the eye of many who may read this work. And if they have, they should be matter of permanent record, for the benefit of those who come after us.

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### THE ROAD TO RUIN.

“ The defendant in this case, (Augustus V. Jones,) was, probably, twenty-eight years of age, but wore the appearance of at least thirty-five. He had evidently once been a fine-looking man ; in stature he was something over six feet, and his strongly-marked features and prominent forehead gave evidence of more than ordinary intellect. But you could clearly discover that he had become a prey to the monster, Intemperance—the mark of the beast was stamped upon his countenance, which gave it a vivid and unnatural glare. He was placed in the box with others who were to be arraigned upon the indictments preferred against them. All the others had plead not guilty (as is usual), and a day was set for their trial. The de-

fendant was told to stand up, and the clerk read to him the indictment, which charged him with having, on the 10th day of August, passed to one Patrick O'Neil a counterfeit bill, purporting to be issued by the Second Municipality of the city of New Orleans, for the sum of three dollars; and upon being asked the question, Guilty or not guilty? he replied, 'Guilty — guilty!' Then, turning to the court, he remarked that, as this was the last time he ever expected to appear in court, he would be glad if he could be allowed to make a few remarks. The Judge told him to proceed. After a pause, in which he was evidently endeavouring to calm his feelings, he proceeded as follows:—

May it please the Court — In the remarks I shall make, I will not attempt to extenuate my crime, or ask at your hands any sympathy in passing sentence upon me. I know that I have violated the laws of my country, and justly deserve punishment; nor would I recall the past, or dwell upon the bitter present, for my own sake. A wish to do good to others, is my only motive.

I shall, with the indulgence of the court,

give a brief narrative of my life, with a hope that those young men around me may take warning by it, and avoid the rock upon which I have split. I was born of respectable parents, in the State of New Jersey, and during my childhood received every attention that fond parents could bestow upon an only son. It was early discovered that I had a fondness for books, and my father, although in limited circumstances, determined to give me a liberal education. I was sent to a high school in the neighborhood, and such was my progress, that at twelve years of age my preceptor declared me qualified for college, and I accordingly entered one of the oldest universities of the country. Here I so distinguished myself, that, at sixteen, I graduated with the second honors of the institution, and returned home, flushed with the brilliant prospect of success that lay before me. I soon after commenced the study of law, and when only in my twentieth year, I obtained license to practice.

Acting upon the advice of friends, I determined to try my fortune in the west. I accordingly arranged my affairs for departure

early in the fall of 1833. I will not detain you with an account of my separation from those I held most dear — suffice to say, that I received the blessings of my parents, and in return, promised faithfully *and honestly* to avoid all bad company, as well as their vices. Had I kept my promise, I should have been saved this shame, and been free from the load of guilt that hangs around me continually, like a fiendish vulture, threatening to drag me to justice, for crimes as yet unrevealed. But to return: I left my early home, where all had been sunshine, and where my pathway had been strewed with flowers, to try my fortune among strangers, and to try my strength in buffeting the storms and tempests of the world. With light heart, I looked forward to the future; and taking the usual route, I soon reached Wheeling, where I took passage on a boat for Louisville. On the boat, a game of cards was proposed for *amusement*, and although I had promised faithfully to avoid such things, still, I argued to myself, there was no harm in playing a game for amusement.

Accordingly, I joined the party, and we

kept up the amusement most of the way down. After we left Cincinnati, it was proposed to bet a bit a game, merely, as it was said, to make it interesting. My first impression was to leave the table, but I was told that it was only a bit—that I could not lose more than one or two dollars. This argument prevailed, for I lacked moral courage to do what was right. I feared my companions would say I was stingy of a little money. Influenced by those feelings, I played; and, as the fates would have it, I won. Before we reached Louisville, we had twice doubled the stake, and I found my luck enabled me to pay my passage out of my winnings. It was the first time ever I had bet money, and my success ruined me. Again I played, and was again successful; and, in short, I continued to play for amusement, until I had acquired a thirst for gambling. I settled in a thriving village in Tennessee, and commenced the practice of my profession under flattering auspices, and my first appearance in a criminal court was highly complimented, and I soon became known throughout the circuit. Things went

on thus for more than a year, and I believed myself fairly on the road to fame and fortune. I occasionally played cards; but I consoled myself with the idea, that I only played with gentlemen for amusement.

One night, I accompanied some young men to a gambling-shop, and for the first time in my life I saw a Faro Bank. My companions commenced betting, and I was induced to join them, although I did not understand the game. Again I played with success; and when we left the house, was more than two hundred dollars winner. None of my companions had been fortunate, and it was insisted that I was the lucky man, and that I must treat. We accordingly repaired to my room, where I ordered wine, and before we broke up we were all deeply intoxicated. With me, it was the first time, and the next day I resolved that I would never play cards again. I adhered to the determination for nearly three months, when I yielded to the entreaties of my dissipated associates.

I now played with varied success, and in all cases found an excuse for resorting to

the wine bottle. If I lost, I drank to drown sorrow; if I won, I treated my good fortune. Thus I progressed upon my downward course, until drinking and gambling became my chief employments. All my friends who were worth preserving abandoned me, until my only associates were drunkards and gamblers. When almost reduced to want, (for I had left off business,) I received a letter, informing me of the death of my father—that father that watched over my early years—who loved me so tenderly. And did I act as an affectionate child? No. Vice had destroyed the human feelings of my heart, and left only the animal passions and appetites. As the letter contained a check for five hundred dollars, a part of my poor father's hard earnings, I drowned my grief that night in Bacchanalian revel, and in a few days I was again penniless. I will not dwell upon the every-day scenes of my life, which were such as may at all times be witnessed at any of the two hundred dram-shops of your city, where wretched men squander the little pittance that justly belongs to their suffering wives and children.

But, to pass on. For nearly three years I have been a drunken, wandering outcast. Six months ago, I received a letter from my dear mother, enclosing \$100, and informing me that she was fast sinking with disease, and entreating, with all a mother's feeling, to come home and see her before she died. For a time I felt the appeal, and resolved to comply with her request; and accordingly took passage on a steamboat for that purpose. For two days I refrained from liquor, but my thirst became insupportable. At length, my appetite overpowered my better feelings, and I approached the bar and demanded liquid fire. I was soon intoxicated, when I madly sought the gambler's table; and before the boat reached Louisville I was stript of every cent. Thus all hopes of seeing my dying mother were cut off. I remained at Louisville several weeks, in which time I learned that my mother had died, and that her last breath was spent in prayer for her wretched child.

From Louisville I shipped on board the steamer Brazil as a deck hand, and came to this place, where I was discharged for drunk-

enness. Let every young man reflect upon this picture. I, who had moved in the first circles of society, had been the guest of distinguished public men, and a favorite among the literati of our country, was now turned off as unfit for a deck hand on a steamboat; yet intemperance had done this much.

I loitered about the city for several weeks, and was sometimes engaged in posting up the books of some dram-shop, for which I was paid in the liquid fire kept for the accommodation of customers. One evening I fell in company with a man who has lately been lodged in jail for passing counterfeit money. We played cards, and I won from him the three dollar bill in question. The next day I learned it was counterfeit, and did not offer to pass it for several days. But at last I got out of all employment. I had no other money. I could meet no one who would ask me to drink. My appetite was like a raging fire within me. I could not endure it. I sought a dram-shop—offered the bill—it was accepted; and when found a few hours after, by the officers of justice, I was beastly drunk.

The evidence of guilt was conclusive ; and before my brain was clear of the intoxicating fumes, I was lodged in jail to await my trial. I am now done. I have not detained the Court with any hope or wish that clemency would be extended to my case ; but with a hope that my example may be a warning to other young men—that those who hear me may, when asked to play a *social game of cards*, or drink a *social glass*, think of my fate and refrain. They may feel themselves secure—they may believe that they can stop when they please ; but let them remember that I argued thus until I was lost. [Here the defendant sunk down and appeared to be very much affected, and for a few moments silence reigned throughout the Court-house.]

At length the judge, who is as much distinguished for the qualities of his heart as he is for learning as a judge, proceeded in a brief but appropriate manner to pass sentence upon the defendant, putting his punishment in the penitentiary down to the shortest time allowed by law.”

By all that is sacred and lovely in manly

character and moral excellence, as you regard your present standing in society, and indulge the hope of future good, let me entreat you to forbid the entrance of such temptations. As you respect your parents and friends, and wish to preserve and maintain the worthy reputation of your family; as you desire success in business, and respectability in life, have no fellowship with the gamester on a large or small scale. Be he poor or rich, fashionable or rustic; his way is dark, a curse hangs over it, and it leads directly to the chambers of eternal death. Let every youth study to show himself approved to all the good by keeping out of his way, always and on all occasions, lest he share in the miserable cup of which he has to drink, and be cut off as the gamester always is, in the midst of his days.

*Profanity* is also a crying and grievous evil in this day. Is there any need of caution against this most vulgar and loathsome vice? With the majority I trust there is not. Yet in a large shop or place of business there are frequently found some who use improper language. Its daily occurrence allays its

offensiveness, and then care is necessary lest the same habit be imbibed. You are horror-stricken when you hear an oath come from the mouth of a little boy in the street. Older persons are affected in the same way on hearing it from you. Nothing is or can be more disgusting. Some coxcombs think it manly to wish their companions in hell, and profanely to use the holy name of God ; but it makes them appear superlatively contemptible to all but vagabonds. You seldom hear an oath from any one who has any claim to respectability. A wise and inspired man hath said, “evil communications corrupt good manners.” To prove the truth of this, ask yourself, did you ever hear a polite man swear? I will venture you never did. He may have been rich, have held a high office, but like whale-meat, he was coarse. His private life was low, and he abounded in “dirty tricks.” A gentleman will not use profane language. How disgusting it is to hear a man interlard every sentence with an oath — a curse on himself or some one else. It is not decent, nor would it be tolerated in good society. If it is deemed an insult in

presence of ladies, why is it not equally so in that of genteel men?

If you have contracted such an indecent habit, you are ruined for ever, unless it be broken immediately. If you wish to go to the very bottom of society, and then to darkness eternal, do choose a more decent road; one not quite so direct. I consider the infamous black-leg a gentleman compared with the profane swearer; as the former holds man and his laws in contempt; the latter God and his fearful thunder. As you, therefore, regard your present and future welfare, you will avoid the practice of swearing.

Youth is also in danger from the *wiles of infidelity*. The chameleon hues of modern skepticism are so various, it is difficult to furnish you with a description sufficiently graphic and true to life. Its character and complexion varies with the causes which give it birth and being. No man, great or small, ancient or modern, has ever attempted to embody or give it substantial form; and it may be doubted whether any one can. Its advocates deal in sophistry, and spend their force in efforts to unsettle the faith of

the orthodox, rather than tell us what they believe themselves. Indeed, their faith is a general and acrimonious system of doubt. Their knowledge of the Scriptures is generally superficial, as are their other attainments; and in most cases they have more talk than brains. Ridicule is their choice and deadliest weapon, which has been too often wielded successfully in slaying the pious resolutions of the young and incautious. The difficulties thrown in the way of a scriptural faith by the heroes of infidelity, have been a thousand times answered; but the lilliputian skeptics of modern times affect to forget the answers, whilst with an iron recollection they hold fast to the difficulties. In their attacks upon the venerable structure of christianity and divine revelation, skeptics have learned that it is much easier to deny than to disprove.

Infidelity has often arrogated to itself all the learning and talent, the wisdom and tact of society, while it has conceded that christianity has prevailed among the weak and illiterate. A claim of this kind cannot possibly affect any except the most ignorant in

the community, as nothing can be more untrue. The master spirits in the records of literary fame have been found among the most devout worshippers of the God of the Bible. And although I do not intend to furnish a list of names in proof of this assertion, I may ask — where in this controversy stood Sir Isaac Newton, who, after he had finished his astronomical studies, sat down and composed a commentary on the New Testament? Locke and Bacon were devout believers, with almost all others whose literary labors have long blessed mankind. And not to go abroad, let each reader ask himself who they are, who have most benefited, enlightened, and favored his own land? Who have planned, reared and endowed the colleges and institutions of learning which now grace our country, and at which most of the great men of this nation received their power of usefulness? Where is one such institution that was gotten up by infidels? If their principles are good, why are they not also useful? And I would entreat every youth to cast his eye about him in society, and look for those who are most

active in doing good. Who most efficiently help the poor? Who build and endow asylums for the desolate widow and forsaken orphan? Are they not those whose faith in the verities of divine revelation is their principal prompter to such deeds of goodness? They expect no reward here, but look for it at the resurrection of the just. In whose steps do you wish to tread? whose virtues do you covet to emulate?

Sin and infidelity mutually depend upon each other. Do away one, and the other will no where exist. As long, however, as men love vice, and the practice of sin is pleasant, and infidelity will excuse or palliate its enormity, admirers it will have, though the present consequences be ignorance and crime, and the future, eternal death. The natural desire of all men is to be free of restraint and responsibility. This is a fruitful source of skepticism. But the principal danger to young persons is the society of semi-infidels—popularly called free-thinkers—into which they may be thrown, not from choice, but the force of circumstances. And by hearing their daily conversation—

sneers at religion, (which they call superstition or bigotry,) or foolish sophistry—falsely termed argument—they become warped and biased, until judgment loses its balance. Being also deficient in the corrective power which general knowledge and reading imparts, they are fatally led into the region of doubt and disbelief.

To their shame be it spoken, men of an unsettled faith, having no hope in God themselves, find their chief pleasure in trying to unsettle the faith of others. Those younger than they, and who, for want of knowledge, experience, or skill in argument, are unable to refute their shameless sophistries, are generally selected as their victims. I need not pause to remark on the baseness of such a course. Such do the work of their master, and are the principal agents of his Satanic majesty. Barely to name them is, I trust, quite sufficient to guard you against their society, when practicable. I once knew a case of this kind. A learned and grey-headed infidel boarded with a family where there was a pious mechanic. Both ate at the same table, and were on the most

friendly terms. So far all was well enough. But the zealous skeptic wished to make a proselyte, and therefore was ever and anon throwing difficulties in the way of the honest mechanic's faith. This was borne with, for a season. Yet the unlettered believer, though unshaken in his opinions by all that he heard, was desirous of enjoying his own tenets in peace. He therefore made his circumstances known to his pastor, which soon cured the evil, as the minister requested an interview under circumstances in which the faith of each might be tested by rational argument. This of course was declined by the unbeliever, as he feared the consequences of a contest with one who was his equal in information. Thus the matter ended, and the faithful christian was afterward allowed to pursue his course without molestation.

How strange it is, that infidelity should be so eager to make proselytes! Surely, it must be a fiend, that hardens and destroys the heart. It seeks to rob mourners of their only consolation, the unfortunate of their chief and only solace, the sick and dying of their only hope; to unbind all the ties of

society, and spread ruin and a heartless depravity, with all its chilling influences, through the community. Christianity is represented as having shed rivers of blood, while all the candid know that want of Christianity—party spirit—has caused all the evils ever imputed by infidels to Christianity itself;—while infidelity and atheism have, within the memory of men now living, in the emporium of boasted refinement, cut off thousands of the virtuous, the aged, the youthful, the humble, the noble, the mother, the maid, and even the infant:—and then, like a furious serpent, having no more to bite, it turned and fanged itself.

All this has infidelity done, and yet the half is not told. Need more be said, to warn all who read these pages against its destructive snares? Mental dissipation, too, has made many an unbeliever;—whilst deep research into the mysteries of nature, and godliness, and a general knowledge of the history of mankind, has cured thousands of their previous hallucinations. Another strong argument in favor of intellectual cultivation.

I have frequently thought it must be exceedingly difficult for the skeptic, and down-right infidel, to live happily in society, as matters now are. He cannot get a man to go into business with him, if his sentiments are known, unless it be a man as careless or unbelieving as himself. He cannot go to church, where others love to be; for he does not believe the doctrines there taught; and if he does venture occasionally to be found there with the multitude, he gets excited with rage before he leaves, so that it is a torment, instead of a comfort to him. He cannot mix in the society of virtuous ladies: they spurn and avoid his company, as they would a pestilence. But few ladies are skeptical in their notions. It does not suit them, being far too vulgar and gross in its character, to make proselytes among them. They are generally afraid of it, and well they may be. Christianity has done all for them. Where this is not, they do the work of the field and house both, while the men, like lazy lubbers, sit and look on, or bask in the sun in careless inaction.

The Christian religion is therefore dear to

females, because it has placed them where God and nature intended they should be. It has ennobled, educated, and exalted them. Well may they hate the very appearance of that which, by possibility, should it prevail, might deprive them of their natural place, and again degrade them so, they should be viewed as beasts of burden. I do not slander infidelity, though I thus speak, but utter a plain truth, which the history of mankind fully proves. Is it not meet, then, that you should be cautioned against imbibing its insidious poison? Be careful of your society, what books you read, and what notions you adopt in early life, and you will be comparatively safe.

*Profanation of the Sabbath*, is another vice of most ruinous tendency, against which you should be specially on your guard. And this caution is at this time specially called for. It seems but a light matter for a young man, who has been toiling all the week, to take a little recreation on the day of rest. And many justify it in part as being only a trifling irregularity, which should be excused by the community, because of its contributing

to the health and happiness of the laboring classes. It is quite easy for men, who are guilty themselves, to extenuate faults in others. But the questions with each youth, who desires to rise to respectability and usefulness, are, What is right? What is the will of Him who appointed the Sabbath? Who are the most respected, contented, and happy during life—those who break, or those who remember it to keep it holy? These queries, duly investigated, will teach us that it was established by the Creator of the world, with the most benevolent intentions, and the sacred seal of His authority is stamped upon it, as solemnly as upon any law He has given to man. We shall thereby see, that in proportion as communities and individuals have risen in the scale of virtue, morality and happiness, they have venerated and sacredly observed this holy day; and equally as they have declined in virtue, piety, and belief of the Bible, they have profaned and disregarded it. So that the shortest way to ascertain the true condition of any people, as to morality, virtue and peace, is to enquire how they observe the Sabbath. This will test the matter, the world over.

Breaches of the Sabbath law, like all other vices, commence in small matters. Neglect of the house of God renders its hours tedious, and the mind afflicted with loneliness and ennui; relief must be had, and a walk, a ride, a social interview with a few friends in some appropriate place, are each deemed harmless, and therefore resorted to. Soon the sacred purposes of the day are forgotten, and it is viewed as a day specially intended for recreation and amusement. But let all remember, that moral character, both with communities and individuals, falls with the sacred character of the Sabbath. It always has been so, as the history of the world fully proves, and most likely always will be.

“Remember the Sabbath-day, to keep it holy,” therefore, should be kept before the mind of every youth who would look forward with hope. Its remembrance should lead him to stay away from the place of trade, the halls of amusement, club-houses, tap-rooms, steamboats, cars, and infidel debates and lectures. Sabbath-breakers may have a merry life, but it is usually a short one. He who would have a long life, and see good

days, must heed the command of God respecting this day. It is rarely that a man succeeds in business, who habitually tramples upon the law of the Sabbath; and equally rarely that he sustains an enviable reputation among his fellows.

And not to extend my remarks further, allow me to say, with an excellent writer, “Were this the last stroke of our pen, and had we reached the last moment of our life, we should employ both the one and the other in enforcing on our readers the divine injunction, ‘Remember the Sabbath-day, to keep it holy.’ For if the threatenings of God are to be believed—if all history is not a lie—if it be notorious that genteel Sabbath-breakers are totally destitute of Christian experience—and if the confessions which the profligate have made in our jails, and on our gibbets, cannot be invalidated, then the face of the Lord is set against them that turn the Sabbath into a day of pastime, or of gainful toil; and, on the other hand, if the promises of God are true—if the concurrent voice of sacred and profane history is to be received—if the testimony of righteous kings, just

judges, godly bishops, and the holiest men in all lands, is entitled to credit — and if the joyous experience, the domestic happiness, the sanctified prosperity, and the peaceful and triumphant deaths of myriads of God's people, are to be regarded as evidences of his favor, then it is demonstrated that God loves, honors, and saves all those who 'Remember the Sabbath-day, to keep it holy.''''\*

*Light reading*, is also becoming an evil of some magnitude ; by amusing the passions, it is deadening and stupifying the conscience. Unbelievers would, by the force of depravity, be much more numerous than they now are, if men had not consciences to arouse them to study the Scriptures, and lead to meditation on divine things. Whatever, therefore, so amuses and lulls as to do away the force of moral feeling, effectually hardens the heart, and thus disarms conscience of its tremendous power. The consequence is, religion is at first treated as a light and unimportant matter, and afterwards reviled. Nor have I much more faith in religious light works, so called. Their authors have no

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\* McOwen.

doubt meant well. They hoped to displace those of a worse character. Of such motive I do not complain, but the policy is at least doubtful. It is catering to a morbid appetite, which should be subdued, not supplied and fed. The plain truths of religion should be taught in a plain and Scriptural way. Both learning and piety have suffered from this perverted taste for works of fiction and fancy. Study has thereby become too superficial, and taste for close thinking, in many cases, lost altogether.

He who would make a great man, or even a good and useful one, must think, and those books are always best which make him think most. Reading alone is not study. To study, is to read and analyze, examine, arrange, compare, and collect evidence to sustain or refute the matter under investigation, so that it may take its place among things admitted or rejected. He, therefore, who would wish his mind to be of the right cast, his moral standing enviable, and his religious sentiments sound and trustworthy, must read those works, and pursue such studies, as tend to form such character. If

light works are read, it should be as dessert is eaten, after the more strengthening food has been used. Then it is done merely for relaxation, or the recreation of the mental faculties.

I must not neglect to caution you to be on your guard also against the *bewitching amusements* of large cities and dense populations. That of the theatre perhaps is the most destructive to morals and virtue; therefore I will give it greatest prominence. The danger to be apprehended from this source to young persons is truly startling. I am really at a loss to know in what terms to speak of it, that my remarks may be useful. To many the temptation is indeed great; nor can this be a matter of wonder, when the splendor of the edifices, the decorations, the music, skill of the actors, and all the fascinations of the place, are taken into account. Add to this the puffs of almost every editor, the large play-cards that obtrude upon our vision at almost every corner of the street, pass where we will, and the attendance of fashion, gaiety and beauty, nearly every night in the week for a whole season. To the aged and sober

all this may hold forth nothing at all inviting ; but with the young it is far otherwise. Naturally fond of company, their spirits always high, they are apt to disrelish that which does not thrill them with excitement. The conductors of theatres, fully aware of this, try to make the most of it ; hence the imposing character of their bills, abounding with promises of great sport, buffoonery, clownish tricks, and a thousand other nameless follies, at which a wise man would blush.

A young man who yields himself to the fascinating power of such temptations, is as good as ruined. Unless his income is large, the expense of attendance upon theatres will be found to drain his pockets of all his ready change, and thereby occasion him much inconvenience, to say the least of it ; but in a few years he will wish for the money thus uselessly thrown away, to aid him in starting business. If he has now more than his immediate wants call for, it should be duly taken care of and preserved for future necessities. I believe, however, the presumption generally is, that those who habitually frequent theatres soon become moneyless. The habit once

formed, and appetite fixed, it must be gratified at any hazard. Money must be had, honestly if possible—dishonestly if necessary. Had it must be, if the merchant's desk has to supply it. The confession of numerous juvenile offenders, and reports of the police in all large cities, show that in a majority of cases the temptation to steal was induced by the habit and desire of attending theatres. Such a taste once contracted, and a man will do almost anything, as the moral checks and restraints which before governed him are done away.

The time which they are the means of destroying is also worthy of consideration. We have before alluded to the importance of time to persons in the morning of their days. Time is never wasted with impunity. It is a valuable which cannot be stored up, as it is sparingly dealt out to every man. Theatres generally open at 7 o'clock, and continue until 11 or 12 o'clock. Four hours are thus devoted to folly and childish play. If no other evil could be named, this total loss of time should deter every youth from attendance at such places. That much time each

day spent in labor would soon give a man competence, if the product were carefully saved. If spent in reading and study, the world would soon feel his influence. In fact, it amounts to one quarter of a man's active life, if carried through the whole year.

But the moral effect of such amusements is most disastrous. The testimony of all ages and all nations pays a full tribute to this truth. In the neighborhood, or within the walls of each theatre, there is always found a refectory, where are exposed labelled canisters of all sorts of liquor. Temptations to indulge the appetite are held out on every side. The company, the amusement, the hilarity, all aid in overcoming the power of resistance; and many a man has found by experience that the only way to resist successfully was to stay away. I have spoken of the company frequenting these earthly hells. It is well known that no theatre could long exist unless free tickets were given to abandoned females, or they were admitted in some way. They attract more than the actors or the showy play-cards. It has been well termed a house of assignation, to which resort the abandoned

of both sexes. What young man, therefore, who pretends to good moral character, dare attend theatres, unless in disguise? I marvel —it is a matter which excites in me perfect wonder—how any parent can consent to allow his son, just ripening into manhood, to visit such a place. I consider it, and sad experience has proved it in thousands of cases, to be the direct road to ruin. I never attended a theatre once in my life, but I have watched with feeling interest the downward course of those who have, and therefore here raise my warning voice to all young men, which I hope they will heed before iniquity prove their ruin.

Nothing has yet been said concerning the representations there witnessed, nor of the moral character of the actors themselves. Into this I do not wish to enter; but I believe it may be safely asserted that there is no young gentleman of standing but would spurn the society of those in the day-time at whom he loves to stare and laugh at night. And it is a problem which the moral portion of the community will never be able to solve, how ladies of taste, modesty and refinement

—ladies whose faces are taught to crimson at the least indelicate suggestion in company, can sit for an hour surrounded by young gentlemen, gazing at the most indelicate antics and half-naked form of one of their own sex, imported from another country. Were they to see her in such ‘*undress*’ in the street, they would throw their eyes down in an instant, nor allow the young gentlemen at their side to know they had noticed her. Yet—glaring inconsistency, and suspicious hypocrisy— they can gaze at her in the theatre without a blush. Let no young lady pretend to delicacy who can sit unmoved by a sense of shame, and see such indecent exposures. Mothers, too, who cannot but feel desirous their daughters should grow up in possession of the most virtuous principles, and learn to scorn a low and mean thought, are sometimes seen sitting side by side with them, joining in the general laugh, when they ought to blush. But as they sow they must reap, nor will the moral part of the community (however they may feel toward the daughters) pity such mothers if their much loved and tenderly cherished ones become a ruin. How

can they expect otherwise? "Plays," says Plato, "raise the passions and pervert the use of them, and of consequence are dangerous to morality." Aristotle says, "the seeing of plays and comedies should be forbidden to young people, until age and discipline have made them proof against debauchery." And Tacitus says, "the German women were guarded against danger, and preserved their purity, by having no play-houses among them."

To these I need not add another testimony in proof of the evil tendency and ruinous results of the stage. He who would not hear these and be wise, would not stay his course of folly, though death and eternal retribution stared him full in the face. All your studies, all your wisdom, all your other virtues will fail to make you what you ought, and what you desire to be, if you yield to the seductive snares of this temptation. Keep out of its way, nor select your associates from among those who love theatrical *misrepresentations*.

And if this book shall chance to fall into the hands of a young lady, let me warn her

to look well to the habits of the young gentleman who proffers her his hand. Does he habitually attend theatres? — then are his morals impure and grievously tainted; so much so, that it will be difficult for him to make a faithful husband. Some vices seem to stand alone; others to affect and mar the whole man. This, with its attendant circumstances, is of the latter class. He who has been much at these places, has also been in the vilest company; and after that, it is next to impossible for him to love a wife as he ought. Many young ladies may but little heed these remarks, and fondly suffer themselves to be attached to a foolish fop, hoping that a few years will make him steady. Vain hope—if he has wandered out of the way of understanding, he generally “remains in the congregation of the dead.”

As I have taken the liberty to act the part of a monitor, and have been urging such cautions as I have deemed important, suffer me in addition to what has been already said, to advise you to guard against *disobedience to parents*—a sin which I believe to be one of the most heinous in the sight of God. Nor

is it otherwise in that of all wise and virtuous men. Parental government and control is a fixed and sacred ordinance of Jehovah, never disregarded with impunity. Persecution against religion has been said to be the last crime that the Divine Being would fully pardon. I rank disobedience to parents with it. Domestic order is the soul of society ; and had not the Creator of men protected it by His special authority, His work would have been imperfect. With reverence do I say this, and with firmness do I believe it. But it is not left unguarded. The command is imperious, "children, obey your parents in all things, for this is right." The first commandment with a promise is recorded in its favor, and long life it is declared shall result from it ; while early death, and all the woes ever visited upon crime, may be confidently looked for and expected in all cases of disobedience. I know an old gentleman now residing in this city, who has reached nearly his ninetieth year—who says, and firmly believes, that his life is prolonged because of his strict obedience and faithful attention to his parents.

I believe with him, though I may thus expose myself to the charge of fanaticism. Let the history of every man who lives to advanced age, be examined in the light of this doctrine, and it will be found true. All general rules are said to require exceptions, but I doubt whether any need be demanded here. The question may rest upon its own merits, and be tested by matter of fact. Whenever, therefore, I see a disobedient and unkind child, at whatever age, I always judge that he will run a short race and die a miserable death. Such do not generally die in the ordinary way. In most cases the Divine Being vindicates his truth by putting a mark upon them in life and in death. Many whom I have been called to visit in their affliction, when I have remarked upon its singularity of type, have replied — it is all because of disobedience to my parents. The Judge of the universe never holds him guiltless who disregards parental law and authority. He may triumph for a while, and think all is well ; but a fearful plague is in his dwelling, and although it may long remain concealed, it shall break out some time, and give him

more pain than all the other misfortunes of his life put together.

Community has recently been shocked by the report of an awful tragedy in a neighboring city. Murder has been perpetrated under the most revolting circumstances in cold blood. To the transaction, or any facts connected with it, there is no occasion to call your attention, as you are acquainted with them already. But my purpose is rather to look at the man who is said to have committed it. It is asserted that John C. Colt, apparently a fine specimen of a well proportioned man, was guilty of the foul deed. What could have prepared him for so bloody and unnatural an act? for such crimes are never committed without due preparation. The ruling and reigning sin of his whole life has been disobedience and insubordination. This has characterized him from his childhood upwards. This, says a periodical, "is the germ whose growth has been so bitter. His whole course has been marked by self-will, breaking through all the common restraints of the family, of the school-room, of the counting-house, of social life, and the

laws of God. John C. Colt has been for fourteen years a voluntary exile from the parental roof. Let the child who will not submit to be checked and managed, tremble for the end of his own career; and let the parent tremble for the child, who cannot be made to yield to just authority, and let him never dare to hope that the youth whom he cannot control, will learn to control himself and curb his own wild passions."

I believe it to be utterly impossible for the ungovernable and disobedient child ever to prosper. The advice and judgment of parents should be respected, not only by those under age, but in all after life. Legal obligation may cease at a definite age, but natural obligation never. Propriety will forbid the child to contradict and contend with the parent at any age or period of life. And though the parent may be in the wrong, and therefore the child may feel compelled to differ with him, silence or the most tender remarks should characterize his course. Even a drunken parent should receive the respect of his children, and the utmost ten-

derness of treatment,—at least with all such as wish for long life and to see good days.

Another evil, against which you should be on your guard, is the *mania of political strife*. To take a proper interest in the affairs of your country is required of you as good citizens. But in doing that, it most certainly is not necessary that you become a violent partizan, and heedlessly follow the dictation of party leaders, whose principal stimulant is the hope of gain. You can cast your vote according to the dictate of an enlightened judgment, and then quietly retire to the duties of your profession. This is quite proper, most certainly right, and the duty of every man. But every man must take care how he meddles with political affairs, as it is one of the most engrossing matters known in any country. Samuel Drew, the metaphysician, was once in the shoe business, but by some means became deeply interested in the affairs of government. He says of himself, that he was in the habit of spending the principal portion of the day among his political friends, discussing affairs most interesting to such men,

and in the evening he usually returned to his shop, and worked very late at night to redeem lost time. On one occasion of the kind, a boy passed, and tapping at his window cried out, "Ha! you play all day and work all night!" This Mr. Drew admitted to be the best and kindest reproof he ever received. It changed his whole course of life. From that time he resolved to cease being a politician, and take care for himself. Thus commenced his career of improvement, which continued until death, and has placed his name among those whose memory shall never perish. Had he continued a politician, his business would have wasted away through neglect, his strong mind would never have been brought out, nor his real greatness have been known to mankind.

He who suffers himself to fall into the political current knows not where it will carry him. His motives may be pure enough in the outset, and his morals may be good; but associating with the vulgar, spending hours together in the midst of dense crowds, and sometimes in bar-rooms too, he must have more stability and firmness than ordina-

rily falls to the lot of mortals, if both his principles and morals do not give way. Industrious habits are also in great danger from such associations. Who ever feels like work on the day following a night of merriment and outrageous hilarity occasioned by party triumph? That day is generally lost. If that were all, it would be a small matter; but it is not. Expenses increase, and income diminishes, as this fearful mania drives its victim forward in the road to poverty and ruin. His business is finally given up, and to obtain subsistence he sues for a petty office, and is successful in his application. For a season all seems to go on swimmingly; but ere he is aware, the tables are turned, his office is taken from him, given to another, and he is sent adrift to provide for himself. What can he do? he has lost his business habits and his character for good citizenship: he "cannot dig, and to beg he is ashamed." There is one resource yet left him,—poor fellow,—one business (if it be lawful to call it such); he can keep a filthy grog-shop, and get a scanty subsistence by filching tips

from the leaky pockets of neighbouring loafers.

Such, in too many instances, is the termination of the career of many young men who arose into life with the most flattering prospects. Had they avoided the evil against which I am now warning you, they would have lived in comfort and respectability — perhaps in wealth and honour. But they are gone beyond the reach of hope and recovery. Let their sad fate be a caution to such as are yet unentangled by the net which has first bound and then led them to ruin.

## CHAPTER V.

## DUTIES OF YOUNG MEN.

ALL that has been recommended in the foregoing pages, intellectual and moral cultivation, character and standing, are vastly important to every young person, but they are only preparatives for usefulness. To gain these in any good degree, is to acquire a power, which, if properly used, may be extensively felt, not only among those who are our immediate associates, but by all men throughout society. A stone thrown into the glassy bosom of the lake, sends its waving ripple to the distant shore. Creation, in its wide extent, now feels the effect of the little Sabbath-school, raised by the toil and piety of Robert Raikes.

Nothing is more true than the declaration, “No man liveth to himself, and no man dieth to himself.” Our every act has in-

fluence somewhere for weal or wo ;—for the happiness or misery — now and hereafter — of those who are about us. Every man is so connected with the multitude, that he is either doing them good, promoting their peace, or destroying it. The blessings which your fathers have bequeathed to you, their children, are far richer than empty titles, and yet you would pity the son who would throw even these away. How much more strongly are you bound to keep and preserve the legacy left you! But you are not only to guard the laws and liberties of your country, and see that they are maintained entire, you are expected to look well to its morals too. Liberty never continued long in any country, after its morality had departed.

There are many conservative influences now at work in our country, the direct tendency of which is to preserve the morals of the people, and thereby bless the land in which we live. The public preaching of the gospel and means of grace are of this character. Were the churches blotted out of existence and erased from the map of our country, preaching suspended, and all public

prayer to cease, in vain would the magistrate hold his seat and endeavour to preserve order. Anarchy would soon ensue ; anarchy of so fearful a character as to render life and property unsafe. Your duty then is clear and plain before you. No argument can be needed to convince you that your influence is fully and decidedly to be cast on the side of religion and virtue. Stand by the public means of grace as one of the main bulwarks of your country's freedom, nor ought you to be willing to hear religion reviled.

This, however, is not enough ; you should be active in its promotion. It is the opinion of most of the wise and good, that we live on the eve of an important and most eventful period. The world's population is becoming consolidated. The nations which were once farthest apart, are now being brought near to each other by the improvements of modern times. Efforts for the evangelization of the world are now made with an energy hitherto unknown. The Bible is to be published to every nation under heaven, and missions are to be established on every heathen shore, so that “ all

may know the Lord, from the least to the greatest." Christian nations are to do this; none else can. The Divine Being, and all good men, are deeply interested in this great work, nor can the smiles of God be expected to rest upon neutrals; every man is called upon to aid in this business, to exert his influence, be it great or small, and contribute of his substance in its promotion.

Churches are to be erected to accommodate our home population with places in which they can hear the word of God. Sabbath Schools are to be kept up, and all the children in the lanes and streets of cities, as well as in the sparse country, are to be brought under their beneficial influence. Who is to do all this? The very ones whom I am now addressing. The young men of our land are bound to be foremost in these great works of mercy and reform. They owe it to those who have gone before, and to the generation that shall come after them; they owe it to God and themselves. All excuses for idleness are inadmissible in this stirring and active age. The time was, when these mighty interests could be ne-

glected with comparative impunity; but, thank Heaven, that time is passed by, never to return.

The teacher in a Sabbath School is in a process of education, which will soon create for him distinction. His moral and intellectual powers are both being trained for future activity and greatness, and his store of knowledge is continually receiving new acquisitions. Sabbath School libraries are daily increasing, by the addition of new works on all subjects within the range of human knowledge and research, to all of which he has a ready access. This is no trifling circumstance to such as have not the advantage of a library of their own, and whose chief complaint is want of access to the right kind of books. To all such I would say, become teachers of Sabbath Schools at once, and your wants in this respect are met.

Sabbath School libraries have become large, and are the best to be found anywhere for young people. Almost everything you desire to know, can be learned from some volume there found. You can read the

whole library without its costing you a cent. But the one-tenth, nay, not one volume scarcely, can be read carefully without profit. All the apprentices' and circulating libraries in the world—though they are vastly useful—have not done, or are doing, half the good that those attached to Sabbath Schools are now doing. So that he who engages in these nurseries of piety, virtue and knowledge, if he pursues the right course, is doing far more for himself than for those he instructs, although he be one of the most useful teachers in the school to which he belongs,

Every man whom God hath made, has his place and his allotted work in His creation. Those who have the least talent, and by circumstances seem to command the least influence, are sometimes made instruments of the greatest amount of good to their fellows. No one knows what he can do, or what God has intended him to do, until he has tried. Each one should be actuated by the desire to leave the world a little better, for his having lived in it. A worldly and wealthy man once took pains to show a friend of mine his well culti-

vated and highly improved lands. My friend afterward took occasion to enquire, what object he proposed to himself in all his labors and cares? Said he, "You have property enough to ensure your own comfort while you are here, without further effort." What think you was his reply? Let every young man, and especially every Christian, hear it. "I wish to leave the world a little better for my having lived in it." What a motive for a man confessedly without the fear of God! Did every man feel the action of such an impulse, what a world would this soon be! This land would be the garden of the Lord, and every heathen shore would soon be visited by missionary feet—the precious Bible be in every man's hand, and the song of salvation go up from every tongue.

"I would earnestly advise that your enquiries and benevolent efforts be especially directed to the moral and spiritual benefit of *children and young people*. He that searches out a child or a young person, and especially a young man, of amiable and promising character, and secures for him a good literary and religious education, may be said to be

doing good in the most solid and permanent form that is possible. The longer I live, the more deep and solemn is my conviction, that neither pastors, nor church sessions, nor associations of Christians, pay half as much attention to the religious training of the rising generation as they ought. I believe there is no branch of the religious effort more likely richly to remunerate the zeal bestowed upon it, than searching out the children of the needy and vicious; providing for their moral and religious education, and teaching them to live to God, to their country, and to their own happiness. The seed that is sown thus early, is most likely to produce the richest harvest; and I know of no method more likely to win careless parents to God, and to the church, than well-directed and persevering efforts to give the best training to their children.”\*

Where much is given, much is required. There is no question but many are short-lived because they are useless. God removes them to make a place for others who will be more useful. And why should he

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\* Dr. S. Miller.

not? Had you hired servants, you would do the same. Why allow a man to occupy a place which he is too lazy to fill, with honor to himself or usefulness to his fellows? You must therefore work, or be displaced by Him who put you where you are. Necessity is laid upon you, and wo to you, if you work not.

It is said of David, that, "after he had served his generation, he fell on sleep." To be approved of God, and blessed in life, every man must "serve his generation." "No man liveth to himself." He who made us never intended we should. Wo to him who tries to evade this law of God and nature. He will most likely have a rough path to travel, and but little real consolation in the journey—but few to sympathise with him in his afflictions, or mourn after him, when he "goes the way of all flesh."

There is another field of usefulness, recently opened to the enterprising, in the temperance reformation. This, next to religion, is the most potent and godlike in its energies for good to mankind, of any other enterprise. It is yours, it is mine, it is the

duty of all men to co-operate in this mighty system of usefulness. The presumption is, that you are temperate, in the strictest meaning of the term. If this be not the case, all the foregoing suggestions and recommendations are worthless to you,—however much they may benefit others, in your case they are utterly lost. Intoxicating liquor, in any of its forms, is dangerous to every man, but more especially to young persons. If you taste it, as a drink, in any way, you are unsafe, as the man whose boat is within the draught of the falls of Niagara, and your whole energy should be exerted, until you have reached a place of safety. Where the mighty have fallen, the feeble should feel the danger. Mr. Todd says, in relation to another matter, “When you see the tail of a fox projecting from the hole, you may be sure the fox is there;” and when you see a man tasting liquor, you may be sure he will be a drunkard, if he does not cease such practices soon.

Being free yourself from the destructive wiles of so merciless a destroyer, it is your duty and interest to aid in freeing others.

What would be thought of the man who, because he was safe himself, was therefore to refuse to assist in saving a drowning man? He would be justly called a murderer. And I wish you to bear it in mind, that you will do yourself a vast and incalculable injury, if through pride, fear of reproach, or desire of popularity among the vulgar, you avoid bringing to bear upon the temperance reformation the whole weight of your influence. The very fact that you stand neutral, while the two parties are contending in the heat of battle, is in reality and will be esteemed a most suspicious circumstance. "He who is not for us is against us." The lines are now so drawn, the parties so divided, that all who are not for the cause of temperance are deemed its enemies, declarations to the contrary notwithstanding. This is a wordy age, and many a man has declared himself the friend of temperance who was its veriest enemy at the same time. To question the policy, and frown on the well-meant efforts of temperance men, who are forward and active in the cause, by saying "they go too far," is the known habit, the only argu-

ment of moderate drinkers and wine-bibbers, who have quite substantial reasons for not approving our measures. I say substantial reasons, because, having been acquainted with many sturdy and violent opposers of the temperance reformation, and having made full inquiry into the real causes of such opposition, I have rarely if ever traced them to more than two, appetite or interest, the decanter or the purse. Both are unworthy of immortal men ; nor are they less so of good citizens. The one who opposes it from appetite usually falls a victim to his habits in a few years ; and the other may perchance amass a fortune and retire to live on his ill-gotten gains. But he is not happy in life, and his treasure will most likely pass out of the family, so rapidly that his children will all die poor. This at least has been the case in so many instances, that it warrants the presumption.

I wish to apprise you of the fact that you cannot trifle with this matter and be guiltless. It is trifling with misery in its most degrading and appalling forms, and playing with death, as children play with marbles. If you were

to see a man set up business, and open a shop in the heart of a dense population, for the sole purpose of poisoning community by administering arsenic to all whom he could entice into his den, would you not feel bound as a good citizen to try to break him up? If public meetings were called to express the indignation of the people at his course, would you not make one of the number? I know you would. Nor will you long be called a good citizen unless you do the same in relation to liquor sellers. Their purpose is not to destroy men, it is true, but they do it notwithstanding, and you know it, and are therefore bound by every argument and reason that can influence an honest man, to oppose them in their work of death.

By taking a decided stand in the front rank of the temperance army, and exerting yourselves like men, you may win laurels of renown, and wear them during life. In fact, I know of no path to usefulness and popularity so easy and short as this. Here you can accustom yourselves to useful labors, to public speaking, and the management of influence at an early day. And can you deny

yourselves the honorable reputation to be acquired in such a work of mercy?

The world has a great claim on you, because of the important relation you bear to society. Useful or injurious to others you must be. Your fathers of a former generation are many of them yet living, and fixing their eyes upon you, wondering what course you will take. To their tottering age you will be expected to lend the hand of kind assistance, to close their eyes in death, and quietly lay them in the grave. Behind you and treading fast in your footsteps are the members of another generation, whose habits, modes of life, and thought, you will mightily influence, either for good or for evil. A vast burden of responsibility is thus laid upon your shoulders without your consent; nor can you easily or innocently shake it off. Circumstances now existing place you far in the advance of those who have gone before, and therefore more is expected from you,—wide is the field for the display of your active powers, and vast are the interests staked and pending on your decision.

Practical benevolence is in this day a great

and ennobling virtue. Selfish parsimony, as it ought to be, has always been despised by the worthy and enlightened in every community. "There is that withholdeth and tendeth to poverty," has been a frequent matter of sad experiment. Men can do good with their money as well as anything else that they have; nor should we ever deny ourselves the privilege when opportunity offers. I once knew a mechanic to be driven out of a large town by want of employment, because he refused to cast a penny in the basket at church. Those who would have employed him, on seeing his disposition to withhold aid from others, refused him theirs, and turned their work into other hands. He who wishes to live among men must show himself a man, or he need not hope for success.

In conclusion, suffer me to inquire if you can see no reason why you should attempt all this? Does not the pleasure of an honorable reputation for doing good, to yourself first, and then to the bodies and souls of other men, hold out an invitation so strong as to be difficult to resist? Irreligion, intemperance, and sin of all kinds, have united

their energies to ruin and devastate our earth. It is for you, by the grace of God, to oppose and overcome these deadly foes to human peace and prosperity. It is not enough that you praise those now engaged in laudable efforts to benefit their race ; much more than this is expected at your hands. You are to take hold yourselves, and be forward in promoting every good work. You should covet the posts of greatest responsibility, and willingly do the very drudgery of benevolence. By so doing, you shall deserve well of your generation, and receive all your deserts.

THE END.

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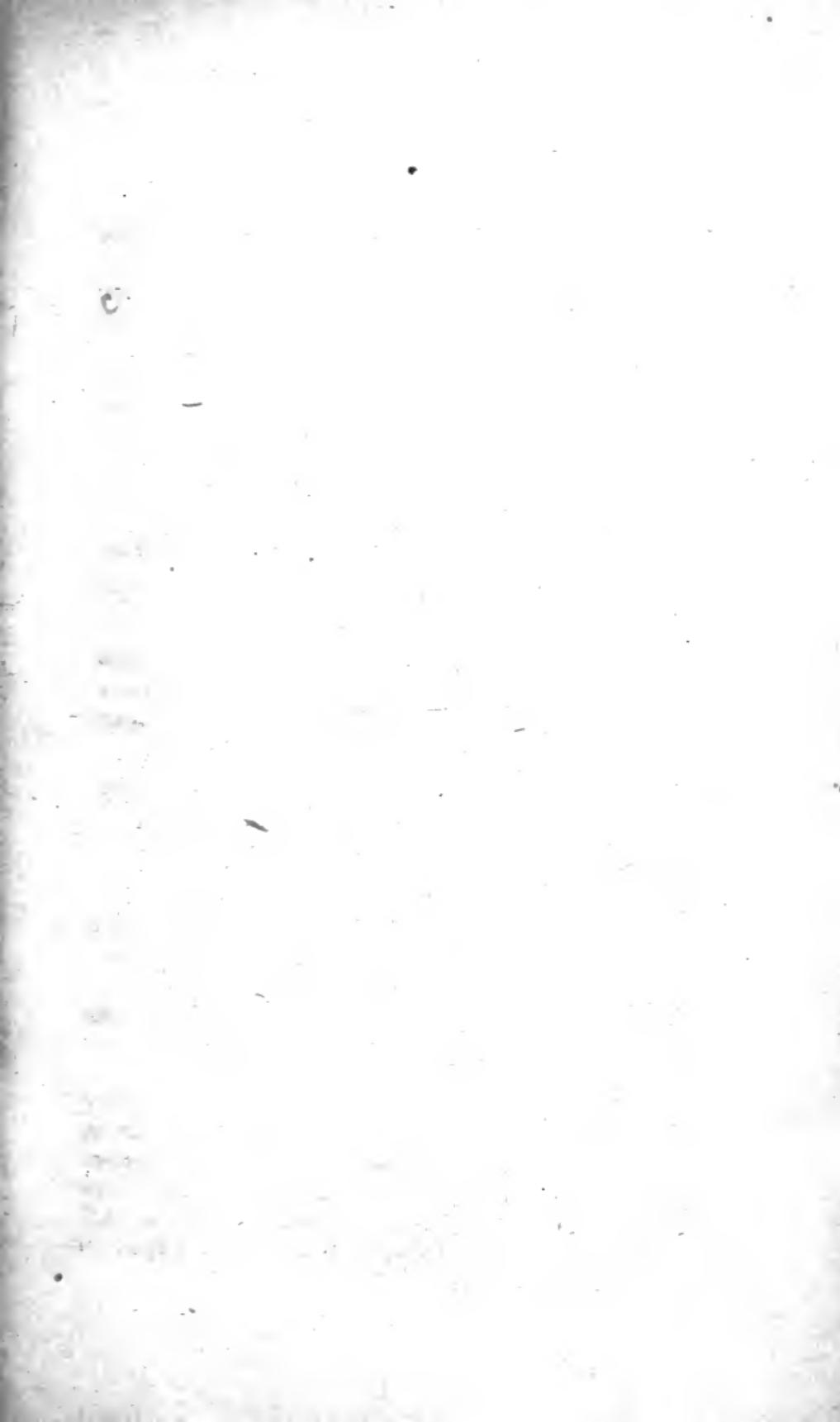
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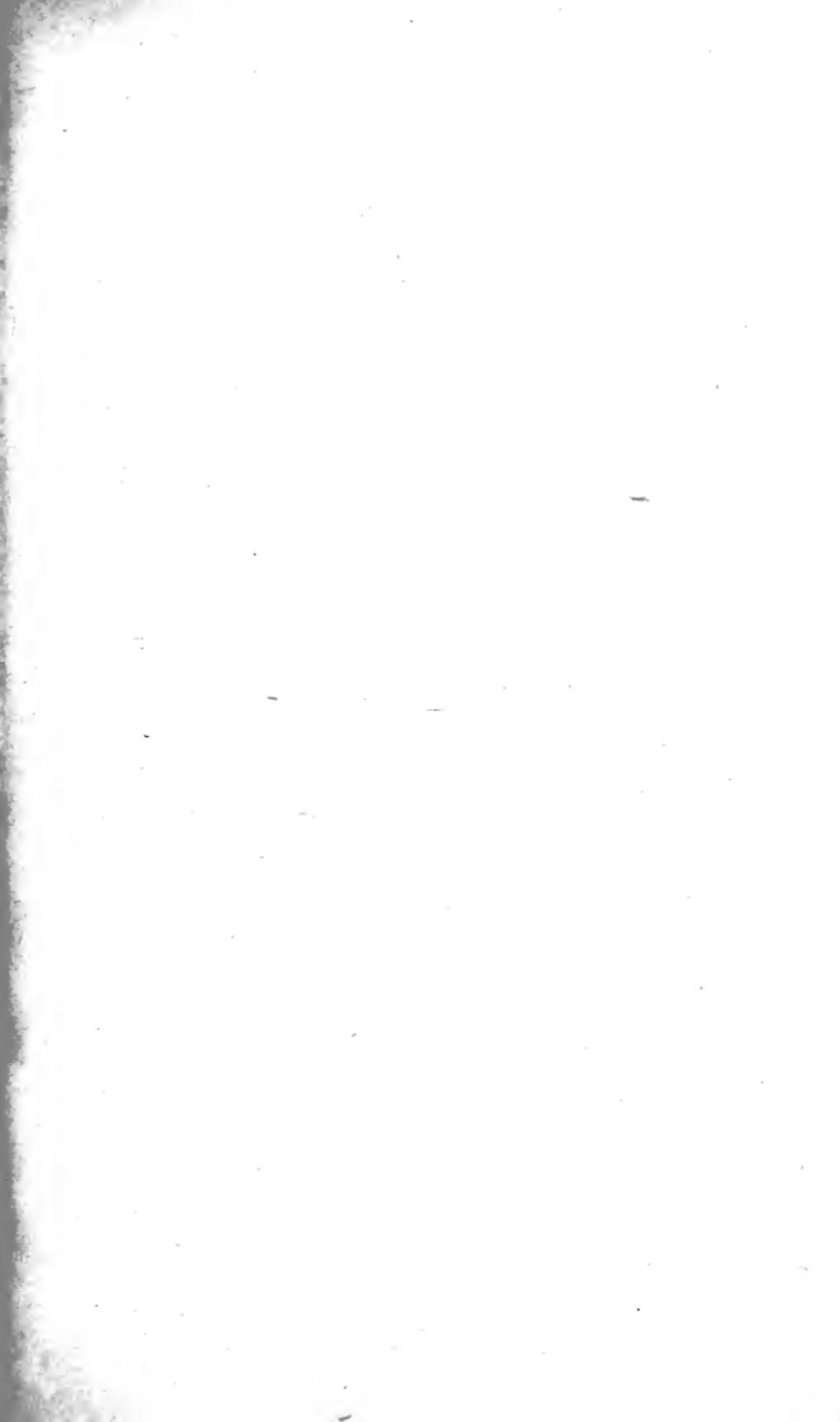
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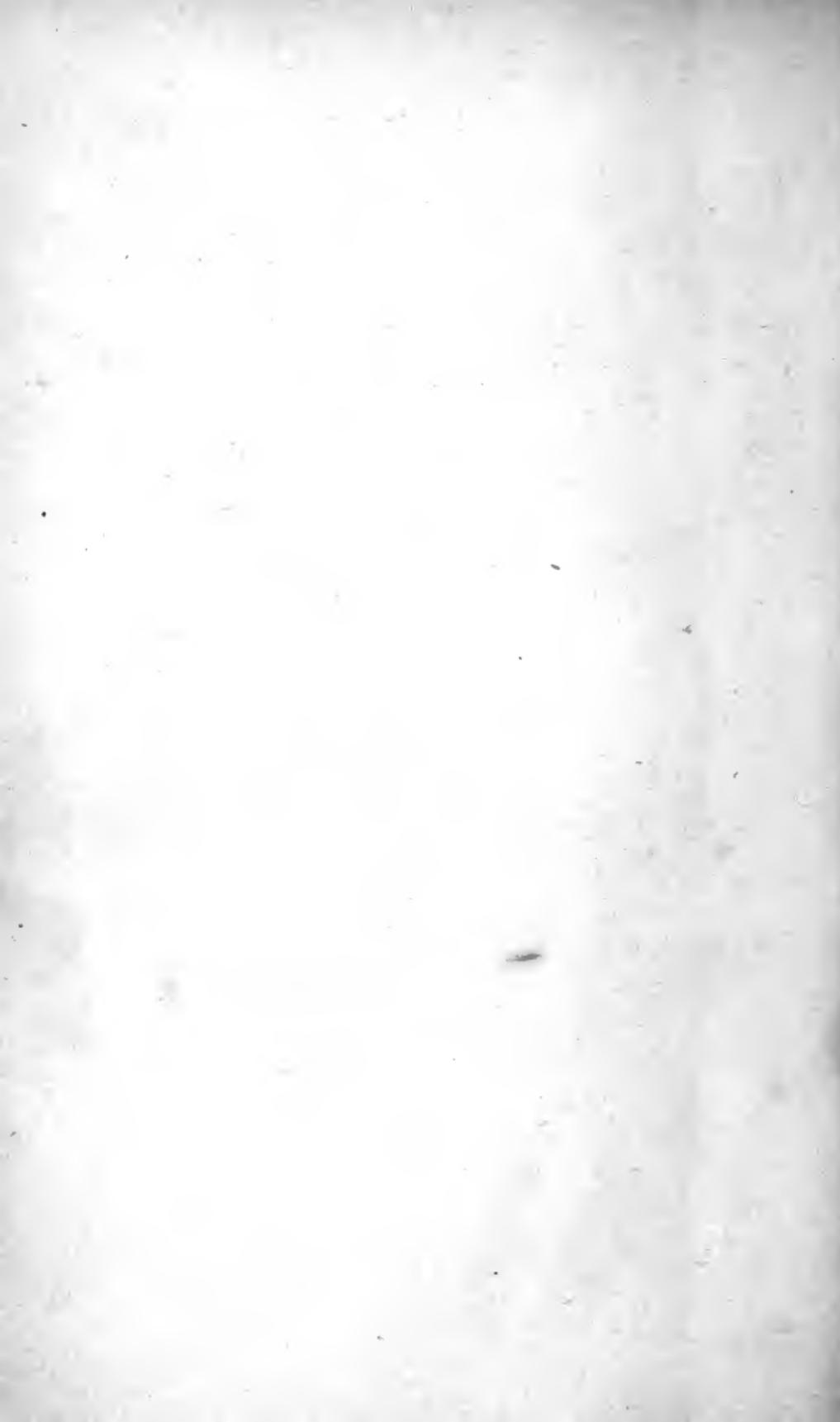
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